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Contributed.

THOUGHTS ON THE CONSTANT PRESENCE OF THE HOLY SPIRIT IN THE CHURCH, REVEALED IN HIS GREAT AND BENEVOLENT WORK.

ISAIAH 59: 21 ; Haggai 2 : 5 ; 1 Peter 4 : 14 ; John 14 : 16, 17.
All these passages teach that the Holy Spirit abides in the Church,
and, in and through it, exerts His power. The passage quoted
from Isaiah is a promise made to the Church that the Spirit will
not depart from it. Indeed, both the Spirit and the Word abide
continually in the Church, and that, too, not merely for the Church's
comfort and edification, but also for its extension ; hence the words
are to abide in the Church's mouth, implying confession and publi-
cation. The passage referred to in Haggai states that the Spirit
was promised to the Israelites when they came out of Egypt, and,
notwithstanding the afflicted state of the Church and its deep

declension, the Spirit was still in the Church and made it indestructible. And in a time of great trial, Peter declared that "The Spirit of God and of Glory rested on the people." The Lord's promise that He would send the Spirit to be his substitute, and to abide in the Church is most explicit, and must not be restricted to the Apostles, for by the Spirit the world was to be convinced or convicted.

As these promises of the Spirit are most general and indefinite, we are not warranted to suppose that they include inspiration and miraculous powers which the Apostles possessed, and which were "the signs of an Apostle." To understand what is included in the general promise of the Spirit, we must examine the specific statements of what the Spirit was to do continually. These combined, indicate what the Church is encouraged to expect.

We are not to suppose that the Spirit exerts His power only occasionally, or to recognize His working only at special times like those of Moses, Elijah or Pentecost, or in what are considered great religious movements. This would be very well if the Spirit were to visit the world only occasionally. But we are told that when Christ sent Him, He came to abide forever. We know that the Spirit is always active. He is likened to the wind and the fire. So we must believe that the Spirit's great and invisible work is constantly going on, and is to be constantly expected by the Church everywhere. For example, there must be a great spiritual work going on in the Church to keep it up even to its present standard, or to perpetuate it. Great multitudes are constantly removing to the upper sanctuary, and yet the Church is not diminished on this account. This must imply a work of the Spirit constantly going on over the length and breadth of the Church, even where no remarkable religious movement is at all visible. It will not do to say that the number of the saints is kept up by special works of grace in favored localities, for this would imply that the Church in other places must almost or altogether disappear. But to keep the Church up to its present standard, there must be a constant work of the Spirit over the whole extent of it. But this, although a very great work, is a small amount of what the Spirit is doing. The Church is steadily increasing everywhere, and it is constantly extending its sphere, penetrating into heathen lands; and this

increase and extension are not confined to certain localities, but are manifest with tolerable equality over the whole Church.

Looking at the matter more specifically, it is easy to see evidences of the work which the Spirit is carrying on. Considering the natural coldness and ungodliness of the heart, we can easily see that when an interest in divine things is steadily kept up, when persons take pleasure in the public ordinances of religion, attending regularly on the means of grace, there must be some good influence producing this. There must be a constant excitation of religious feeling without which the sanctuary would be entirely neglected. And when this goes on from week to week, from year to year, it merely reveals an immense divine power constantly exerted. When there is a great relish for the word of life, when people hear it and meditate on it; when they feel that it penetrates to the very depth of their religious nature and evokes a hearty response, it is easy to see that both God's Word and His Spirit abide in the heart of His people. When there is a constant increase of faith, when religious principles are established, when doubts and fears are removed, this is surely due to divine grace which not only bestows faith, but also keeps it from failing and increases it. When Christians increase in excellence, in the discharge of duty with growing earnestness and consistency, this must be due to divine influences. When brotherly love continues and increases, when the Church makes increase of herself in love, this must be due to the Holy Spirit, for all Christian excellencies are His gifts. Such is the nature of the deep working of the Holy Spirit in the souls of men. They must recognize this when their heart burns within them. Their feelings and excellencies are not due to any inherent goodness in our fallen nature, but to an influence on the soul constantly exerted from without and from above, which alone can purify and elevate and ennoble.

But we should not confine our attention to the greatness and constancy of the Spirit's work, we should also consider His benevolence. This is, indeed, implied in all that has been said; but there are special things which reveal it in a more affecting manner. How kind must the Spirit be to strive with unbelieving and wicked minds! When you consider His essential holiness, His burning purity, how wonderful that He should abide at all in, or, indeed, ever visit, this

dark world of ours! How wonderful that He should strive with sinners and seek a lodgment for Himself in their impure and ungodly hearts! What forbearance does He exercise towards believers? They are so cold that He has no encouragement to dwell with them. He has to incite them to duty; He has to restrain them from sin; He has to hold them up lest they fall; He has to restore them when they wander; He has to cheer them when they become discouraged; He has to comfort them when they are afflicted and sad. And this he does constantly, not for a few years, but to the end of time, or during the whole life of a Christian, and over the whole extent of the Church.

These thoughts may tend to correct the mistake of certain parties who do not adequately recognize the Spirit's work except in connection with peculiar, local and occasional manifestations of divine grace. Their ideal standard by which they estimate the work of the Spirit leaves partially out of view His permanent, most extensive and deepest work. The means which they use are surely not to be placed in competition with, or to be valued above, or considered a necessary supplement to those that are ordinary and permanent, and which extend over the whole visible Church, and which may be rendered much more efficient than they are. Taking into view the magnitude and extent of the Spirit's work, the local and special means and manifestations of divine grace to which they seem to attach supreme importance, are infinitesimally small. Now, if we are to cherish gratitude, which is most due to the blessed and benevolent Spirit, whose office it is to apply the remedy, we must take into account His whole work in all its magnitude. Then we may more confidently pray for and expect more abundant communications of His grace, by which the Church shall be rendered more blessed, attractive and steadfast.

London.

JOHN J. A. PROUDFOOT.

DAS RAUHE HAUS ZU HORN BEI HAMBURG.

DR. WICHERN'S RENOWNED REFORMATORY.

THE story of this Institution, whose fame is now world-wide, is interesting from its inception to the present day, and cannot be too often repeated, for it is full of instruction, especially to young men. It was begun and has been carried on in faith, and by faith and prayer it has marvellously prospered.

JOHANN HEINRICH WICHERN (1808-1881).

One evening in October, 1832, while cholera still lingered in some of its streets and lanes, a few earnest men of different social ranks, and different occupations, met in a schoolmaster's room in Hamburg on the Elbe, to discuss measures for the alleviation of the sufferings of the poor, whose wretchedness at that time was known to all of them. Amongst the number was Herr Wichern, a young *Kandidat*, "thorough and clear in speech, with firm lines in his face, which, together with his deep-set eyes, betokened an energy and resolve that would grapple hard with most problems." He had long been a Sabbath school teacher in Hamburg, his native town, and had mixed, as a visitor, with the poorest and vilest in the city. He sought out the day laborers, sweepers of street crossings, costermongers and criminals, studied their peculiar characteristics, and habits and wants, and came to the conclusion that the only hope of benefitting their children, lay in separating them from the contaminating influences around them, before poverty and evil example had accustomed them to crime. True, this was not altogether a novel idea in Germany. Falk had established a reformatory at Weimar in 1814; and a similar one had been dedicated to the same object in 1819, at Dussethal, by the Counts von Volmerstein. Zeller began one in 1820, at Castle Beuggen, in Baden, and in 1825 a similar one was tried in Berlin. What distinguished the Hamburg movement from these, was the principle held by Wichern that in dealing with the young, the plan of the family must be adopted. This was the system devised by the Creator, and therefore the natural one for the child—the position in which the purest and strongest influences could be brought to bear upon him. This scheme he

discussed with his friends, who approved of the principle, but expressed a doubt about his getting the means of carrying it into execution. Where was the money to come from? Those who had met in the school room, formed themselves into a committee and began at once to interest others in the scheme. As they met each other in the street the question always asked: "Are you praying earnestly for success?" showed the spirit by which they were actuated. They had not long to wait for a token of success. A gentleman, without knowing what they proposed, gave £15 for the poor, and this they placed in the hands of a senator to keep for them, and to him they related the scheme they contemplated. Shortly after, the senator mentioned that he was executor of the will of a Christian merchant, who had, among other sums, bequeathed £1,600 for a reformatory, and this, also, he put at their disposal.

Such was the position of affairs as 1832 came to an end. In January, 1833, the committee issued a circular explaining what they aimed at, and the first day it appeared, a lady sent them a large donation. Even servant girls began to collect for the object, and soon the sympathy of all classes had been excited. The committee then began to look for a suitable house in which to try their experiment. Hearing this, the Syndic Sieveking offered them

DAS RAUHE HAUS,

a thatched cottage, and its grounds on his estate at the hamlet of Horn, some three miles from Hamburg, and not far from the banks of the Elbe. The gift was thankfully accepted, and a public meeting was called for the 12th September, when the plan of the reformatory was laid before the hundred gentlemen who attended. After full discussion the scheme was agreed to, with the proviso that it would limit its operation to the support freely offered by Christian friends. A special committee was named to aid the enthusiastic Wichern in carrying out the work. On the last day of October, 1833, the young *Kandidat* and his mother went out to Horn and took possession of the cottage, the "Rough House," which soon became historical, and which is now known in every civilized country in the world, from its having proved the fruitful parent of so many hundreds of similar institutions throughout Germany, France, and other lands.

THE FIRST FAMILY.

On the 8th November three boys entered the Rauhe Haus, and before the end of the year the number had increased to twelve, varying in age from five to eighteen years, which filled the house. The moral character of these twelve is thus stated.—Eight of them were illegitimate, four had been brought up by drunken and criminal parents, one had committed 92 thefts, one had escaped from prison, several of them had been in the habit of sleeping in the open air, all could eat raw meat and garbage of the filthiest kind with relish. Their lives, therefore, up to that time had been spent in a condition not far removed from that of the beasts of the forest. The mother of one told how she had often seized her son by the feet and “pommelled the ground with his head,” and volunteered the opinion that if even this did him no good, the Rauhe Haus measures were not likely to succeed. In this she was mistaken, however.

Wichern, who slept in the room with this singular family, began by assuring them of entire forgiveness and forgetfulness of their past faults; and while treating them firmly and kindly, and never using, however great the provocation, hard words and angry looks, he gradually won their confidence and overcame their distrust. Pure and unselfish love once again succeeded in subduing the hardest hearts, and in transforming the vilest natures. By degrees their hard features began to relax, and as an indication of the softening power of the treatment they received, they went into the woods and gathered flowers, with which they decorated the rooms of the Director and his mother. Wichern's next move was to occupy the thoughts and time of his young Arabs with some

USEFUL EMPLOYMENT

which would at the same time develop their physical energies. To this end a bank of earth, overgrown with brushwood, which interfered with the view from the cottage, was fixed on, and its removal suggested. Nothing better could have been devised; so to work they all went with the greatest spirit, and soon accomplished their task, to show, as was said, “that the Rauhe Haus was a house of love, that it admitted no ramparts, nor walls, nor bolts, for the love of Christ binds and protects better than physical barriers.” There was also on the ground a Canadian poplar, which they cut down,

and out of it made wooden shoes, spoons, lucifer matches, etc. They next built a fowl house, and a hut to protect a kid presented to them by an old Danish colonel. Now arrived a cow, the gift of some ladies, and of course a shelter was soon provided for her. In this way opportunities of usefulness multiplied, and stimulated to exercise which tended to mental and moral health, as well as to bodily strength and vigor. All this time family worship went on, morning and evening the Bible was read and hymns sung. A certain portion of time, also, was spent in acquiring the elements of education. Thus proceeded matters up to the 25th January, 1834; personal influence, employment, order, religious and secular instruction, all acting on the wild and fierce natures of these young savages, and quietly reducing them, through the consummate tact and loving nature of the young Kandidat and his mother, to something like human beings.

HOUSE BUILDING.

Matters having assumed a somewhat settled condition, the inmates began to realize the blessing of a comfortable home, and expressed a wish to undertake the building of a larger house, so that others might share in like benefits. On the 11th of March, 1834, the whole party commenced to dig the foundation and prepare material for "The Swiss House," which was ready for occupation on the 21st July, when all the boys left the Rauhe Haus, and under the superintendence of a young Swiss—Baumgarten—took possession of what might properly be called their own house, celebrating the occasion in true German fashion, by a grand festival. And now a family of girls, at the urgent request of many citizens, were received into the vacated cottage, though, in some respects their moral character was even worse than that of the boys. Mr. Wichern got his sister to take charge of these; and soon a larger house became necessary—one having a kitchen, wash-house, infirmary, etc. The foundation stone of this was laid on the 31st May, 1835, and in October, Wichern and his family, in their turn, moved out of their quarters to occupy the more spacious dwelling which bore the name of the "GREEN FIR," in honor of the Christmas tree. A workshop was next built, which was ready in 1836, and was called "DER GOLDENE BODEN," affording room for the carpenters, shoemakers, tailors, etc.

In the course of the next three years they put up a chapel to seat 100 persons, and another house which received the name of "THE BEE HIVE," to hold the boys who had left the "Swiss House," now too small for the number, forty-three, ranging in age from ten to twenty-two years.

In 1842 occurred a great fire in Hamburg, which consumed a large part of the city, and caused great distress and suffering. Many applications for admission to the Rauhe Haus were made, but there was no room. An advertisement to this effect was put in the city papers, and in a short time funds were forthcoming to erect a large double house—THE SWALLOW'S NEST—which was soon ready and occupied by two families of girls. Then followed the FISHERS' COTTAGE, and buildings for agricultural purposes, and in 1851 a handsome private residence was prepared for Dr. Wichern, whose claims to public gratitude were now seen and appreciated.

The benefits attending the training of the Rauhe Haus soon began to bring applications for admission on the part of boys who were able and willing to pay for their board and education, and in 1852 was built, at a cost of £1,800, the PENSIONAT, consisting of three two-story houses, with school room, study room, and sleeping accommodation for 30 or 40 boys. These handsome buildings received the name of THE VINE HILL, and in them is imparted an excellent education, not only in ancient and modern languages, but in all departments of study. When I first visited the institution there were boys here from North and South America, from Australia, from India, and from several German States. Gifts continued to be made, and other houses to be erected, until at last the land originally given became too limited in extent, and purchases had to be made, the money being ready as soon as it was required.

In 1853, from some cause the

FUNDS BECAME LOW,

and a paragraph stating this was inserted in the *Fliegende Bletter* (Flying Leaves), a little periodical set up and printed by the boys themselves since 1844, and which had readers throughout all Germany. An immediate response was given, and in such a form as to show the hold the Rauhe Haus now had on the affections of the German people. A poor clergyman in Silesia sent half a dozen

silver spoons, his wife a necklace and ten half farthings from some children whom she had taught to sew. Some poor widows in Hamburg sent 28 shillings, an artisan from East Prussia contributed 28 francs, a washerwoman nine groschen; a child wrote she had no more money in her savings box, but having learned to knit, she had knitted a pair of stockings which were sent, and so on; and in this way out of the children's farthings and work, and the rich man's pounds, there was received in three months three times as much as was needed; and ever since the increasing expenses of the institution have been supplied with unfailing regularity.

I have dwelt, perhaps, too long on these preliminary details, but these, in reality, are the main features which distinguish the Rauhe Haus from all previous reformatories, and which have attracted the attention of philanthropists in all lands.

Toronto.

THOMAS HENNING.

OUR ATTITUDE TOWARDS THE CHURCH OF ROME.

SOME faint echoes of the political and religious and politico-religious strifes that have been agitating Ontario have reached us down here by the sea. The writer has not been in a position to have access to all that has been written during the past few months on the subject of this article. With the daily *Globe* and the *Presbyterian Review*, however, he presumes that he has been able to watch closely enough the progress of the conflict and to form a tolerably accurate estimate of its results. From this peaceful vantage ground he flatters himself, too, that it has been possible for him to view the scene with the feelings of an impartial spectator, not being blinded by the smoke and dust of the battle, nor yet by the heat that arises from active participation in the fray.

In reviewing what has passed, two things appear as particularly to be regretted. None of the combatants seemed inclined to admit the sincerity of their opponents but suspected them of motives and purposes other than those which appeared upon the surface. It is to be regretted also that in some quarters proper journalistic courtesy was sadly lacking. The *Globe's* treatment of

able and most highly respected clergymen, as well as of others whose opinions did not agree with its own, was especially discreditable. The tendency of these things was to intr- duce side issues and make it still more difficult clearly and fairly to discuss a subject, which at the best, is a delicate one and rather complex, involving as it does, questions social, political and religious. To get these different elements disentangled as far as possible is essential to a clear understanding of the matter. And yet they are so closely involved that one can scarcely be treated without reference to the others.

What we may call the social side of the subject stands most by itself and is probably the simplest. We can all agree here with the *Presbyterian Review* when it says that while we should be clear in our denunciation of the errors of the Church of Rome we should be "tender and sympathetic with those who hold and teach them. * * * We ought to keep ourselves free from entanglements which would separate us from our Roman Catholic friends and neighbors." In short, our bearing in our social relations should be towards all (and to our Roman Catholic fellow-citizens no less than to others) that becoming Christian manhood.

The political and religious aspects of the subject are more complicated. It will help us to decide what our attitude towards the Church of Rome should be if we clearly comprehend what the attitude is which is assumed by that Church. It claims of course to be *the* Church of Christ—not a branch, but the living tree itself; while the other denominations are but dead limbs that have fallen to the ground, whose only chance for life consists in their being grafted again into the parent trunk. Along with the claim to be the only true Church, goes the assertion of infallibility. And from this double claim emerges the further demand that this true and infallible Church ought to bear rule, not only over every individual conscience, but over the government of every state. The true "Catholic" in whatever country he may be a citizen must place the claim of the Pope upon his allegiance higher than the claims of the government under which he lives. Consequently, by every means in his power, the influence of the Mother Church must be extended, in the Legislature, in the school, in the home. And so ultimately these Protestant nations which so foolishly and wickedly

have strayed away may be brought back to the fold. Such is the political attitude of the Church of Rome, an attitude which may be called one of subtle aggression. And because of this attitude, because the Church must stand supreme and her interests be extended at any cost, we have that notable political phenomenon "the Catholic vote."

Closely connected with the aggressive political policy of the Romish Church stands their policy of religious aggression. The two, indeed, are indissolubly united. For every political victory puts her in a better position for pushing her religious projects, and every convert gained strengthens her politically. With characteristic acuteness, she recognizes that it is among the rising generation the hope for permanent and successful work lies. So her efforts are largely directed towards the matter of education. And here the influence exerted may be described as partly negative and partly positive. Negatively, it is attempted to keep the Bible, the foundation of Protestantism, out of the public schools. Positively, in the distinctively Romish institutions of learning (to many of which for various reasons, Protestant youth in large numbers are attracted) unceasing efforts are made to inculcate the doctrines of the "true church." The *Presbyterian Review* has made clear, as has often been done before, that this aggressive attitude is actually the attitude of the Romish Church. That the Church of Rome knows how to take advantage of our party strifes to accomplish her ends cannot be doubted, and that attempts in this direction have been made in Ontario seems evident. But it does not appear to be proven that she has succeeded in using the Government of that province to carry out her purpose.

In view of what has been said there can be no doubt that our attitude towards the Church of Rome should be one of unceasing vigilance, lest this body, whose claim to be the only true church we utterly deny, and whose doctrine that the Pope ought to overrule the allegiance of a citizen to his country we abhor, should gain an advantage over us.

But this suggests the further question as to how the attitude of vigilance is to be maintained and in what spirit. Certainly, it is not by the methods nor in the spirit of Orangeism which (whatever it may be in theory) in its practical out-

come has too often taken a most unchristian aspect. Nor ought we to be vigilant in defence of our Protestantism by being any less than absolutely fair in our dealings with our Roman Catholic fellow-countrymen. The Protestants, who form the majority in Ontario, should accord to the Romanists exactly the same treatment in matters political, educational, and religious as we would wish them to accord to us if they preponderated. The question as to what treatment we would be *likely* to receive has nothing to do with the matter. To act otherwise than fairly with the Roman Catholics would be to consolidate more firmly than ever the "Catholic vote" and to win for them the sympathy and moral support which persecution never fails to call forth. Of course it is not necessary nor right that we should be more than fair, or that in legislation or administration special favors should be shown to Romanists, however mighty a political factor their vote may form. But if "truth is mighty and must prevail," Protestantism has nothing to fear in meeting Roman Catholicism on equal terms; and it is surely one of our Protestant principles on which we pride ourselves that such equal terms should be accorded to all.

It may be said that these are self-evident truths which none are disposed to deny. We answer that though they may be self-evident, yet it is necessary that occasionally they should be recalled to our minds. For the fact that the religious principles of Roman Catholics necessitate their taking this aggressive attitude as against Protestantism, and the fear of what *might be* if they should gain a controlling power may tempt us sometimes to the short-sighted policy of endeavoring to prevent their gaining such control by giving them less than equal rights now. And this same fact, and this same fear may make us unduly suspicious, and may lead us to regard our legislators as having yielded to Catholic pressure, when, as a matter of fact, they have not.

Another aspect of our subject still remains to be considered. Apart from the political schemes of the Church of Rome and its designs upon our Protestant religion, and apart from the question of what our attitude should be in reference to these things, must be considered our attitude towards Roman Catholicism as a professedly Christian system. Like ourselves, its members profess to be the disciples and followers of Christ, and to be engaged in trying to win

the world for Him. They, too, have their missions to the heathen, and do battle with the forces of atheism and agnosticism. "Bob" Ingersoll has been answered by Father Lambert as by Talmage and Parker. Like ourselves, too, they have their good soldiers in the conflict for social purity and sobriety. The names of Father Matthew and Father Stafford stand high in the roll of temperance reformers. Now, the question is: Is this church to be considered by us as an ally in the Christian warfare? Of course we think it is in error and darkness; so much so that through our French evangelization scheme we are trying to let in upon it some of the gospel light. But until we have succeeded in doing that, are we to consider it *so much* in error that, far from being regarded as a branch of the Church of Christ, it is to be ranked with Mohammedanism and infidelity as an enemy to Christianity?

Here we must take issue most decidedly with the *Presbyterian Review*. We hope, and believe, that the article on "Christian Union," which appeared in the issue of that journal for October 14th, will receive but small support among the Presbyterians of Canada. Whether or not the *Globe* editorial which called it forth was but the talk of a "politician who is striving for place and power," it was surely in its views as near the truth as an article which regards Roman Catholicism as a greater foe to us in Canada than infidelity, and which, in referring to a proposed alliance with Romanism as against infidelity, exclaims: "Why not ask us also to shake hands with Mohammedanism?" We are reminded by this of the inflated rhetoric of a certain English preacher who visited Toronto some six or seven years ago. He gave it as his opinion (in something like these words) that it was "better to perish on the frozen plains of materialism than be stifled in the poisonous vapors that rose from the reeking fen of Romanism." Surely the *Review* does not believe such rubbish as that. The "Christian Union" article certainly looks somewhat in that direction.

In discussing this point, it is necessary to remark, in the first place, that it does not settle the question of what our attitude should be towards the claims of the Church of Rome to be a Christian church, to say that she will not thank us for admitting that she is a Christian church. It is true that she claims to be the only true church, and classes us as infidels. That is one of her errors, but

surely not an error that of itself unchurches her. Our attitude towards her in this respect is a matter apart from her attitude toward us. We have been under the impression that our church as a whole considered the Roman Catholic church to be a part of the visible Church of Christ. Certainly, that view has been held by our most eminent theologians. But at all events, a system which with all its errors and superstitions still holds to the saving truths of Christianity, still teaches "the doctrine of the Trinity, the person of Christ, Sin, Atonement, the work of the Spirit, and future Retribution" is not to be placed on a level with Mohammedanism and Infidelity. The outcome of these systems is as widely different from that of Roman Catholicism as their beliefs are. Mohammedanism builds no orphan asylums, hospitals, refuges. Infidelity sends no Sisters of Charity to battle fields and fever-stricken cities, raises up no moral heroes such as many of the Roman Catholic missionaries have been.

I have beside me a letter written to a friend by a devout Roman Catholic lady, in reference to the death of a much-loved daughter, who had died suddenly and away from home. She speaks of her great loss, and feels that it is hard to say "God's will be done," yet seeks to have such a resignation. She knows that her daughter, whose life had been one of Christian unselfishness, had committed herself to the keeping of her Divine Saviour, and she trusts that now in His presence she is enjoying her great reward.

Mohammedanism and infidelity produce no such spirit, nor yet such hopes as these. And a church whose teaching does produce them has surely not yet lost her place in the Universal Christian body.

We all desire that the day may speedily come, when, with clearer light, the Roman Catholic Church shall cast away her errors and accept the pure Word of God as the "only rule to direct us how we may glorify and enjoy Him," But it will not hasten the coming of that day that we should refuse to recognize what truth there is in the beliefs of Roman Catholics, and decline to stand with them where we can, in opposition to common enemies, and in defence of common truths.

ROBERT HADLOW.

Riverside, N.B.

THOMAS DE QUINCEY.

IF we look back but a short distance through the mist of receding years and take a glance at those whose names are not among the millions of forgotten dead, we shall see one who, though not remarkable for imposing stature, yet towers aloft a giant in intellectual strength, the ablest exponent perhaps this century has ever seen of stately, eloquent and impassioned English prose. Whether we take our place with him on the outside of a Royal Mail coach and roll along the highways of rural England, scattering in our course the latest news of Trafalgar or Talavera and awakening the slumbering villages as we pass with clattering of horses' hoofs and flourishing of trumpets; whether we listen to him discoursing humorously on the artistic merits of a murder as though it were the product of a painter's or a poet's skill; or whether betaking ourselves to his cottage home at Grasmere, we peep into his study and see him snowed up with books and heaps of MSS., a volume of German metaphysics before him and a bowl of dark-brown fluid by his side—we have ever the same odd, unique, original genius, Thomas De Quincey—opium-eater extraordinary.

What most magnificent delusions, what glorious visions, what dread array of horrid fantasies, what agonies of terror does he reveal to us in his Confessions! When has the boundless regions of dreamland been so extensively traversed as by him who was so richly gifted with the faculty of "dreaming splendidly?" Who can forget the glamour of æsthetic refinement thrown about the most horrible of subjects in his strangely humorous dissertation on murder; the calm, cool way in which the lecturer speaks of the manner in which a certain deed of blood was done as "mere plagiarism, base plagiarism, from hints that I threw out;" or the air of complacency with which he repudiates any notion of allowing his would-be coachman to put his fine theory into practice. "I set my face against it *in toto*. For if once a man indulges himself in murder, very soon he comes to think little of robbing and from robbing he comes next to drinking and Sabbath-breaking, and from that to incivility and procrastination. *Principiis obsta*—that's my rule." Is there not something very extravagant, it may be, yet very fascinating in that Avenger of his whose designs are

wrapt, as it were, in "the very midnight of mysterious awe?" What depth of pathos in his Joan of Arc! What intellectual subtlety in his paper on the Essenes! Among the most beautiful pieces of prose in our language is that in which he describes the feelings of profound awe with which he stood when a mere child, before the dead body of his "gentlest of sisters" Elizabeth. Possessing an intellect of extraordinary keenness and strength, stored with an immense amount of general knowledge and of great subtlety, De Quincey was yet so independent, nay, rather capricious in his writings that one can never be perfectly sure merely from the titles into what pleasant paths of inquiry he will be led.

But it has been said that to fully estimate an author we must know the man. This is especially true of De Quincey. Let us look then, at some facts in the life of this, one of the most eccentric of men.

It was on the 15th of August, 1785, in the city of Manchester, that Thomas De Quincey was born. His father was descended from an old aristocratic family, one of those which had come into England along with the conquering Normans, but the family title had long since fallen into desuetude. A prosperous merchant, literary to the extent of writing a book, little known to his children, De Quincey's father died in 1792, leaving behind a considerable fortune.

The early days of the future opium-eater were spent in quiet seclusion at a country house called Greenhay, then lying about a mile from Manchester, now swallowed up by its busy hives of industry. Here he enjoyed the pleasant companionship of his dearly-loved sisters and the watchful care of his refined and pious mother, a woman of stately, social ways and rather intellectually inclined. A very small, shy and dreamy child was Thomas, a characteristic smallness, shyness that never left him, and a tendency to reverie which would seem to have been constitutional.

The hitherto even tenor of his life was rudely disturbed some short time after his father's death by the home-coming of his eldest brother William, whose "genius for mischief," writes the principal sufferer by his pranks, "amounted to inspiration." That worthy kept the peace-loving Thomas in continual turmoil. It is with much amusement and yet with a feeling akin to pity, that we

read of the daily warfare carried on between the two brothers and the boys at a factory on their way to school, William leading the attack as Commander-in-chief and the tiny Thomas bringing up the rear as second in command. At one time promoted to the Major-Generalship for bravery, now under arrest for cowardice and in danger of being drummed out of the regiment, and again reinstated in his former rank with the additional honor of the order of the Bath, at all times whether honored or disgraced poor little Thomas was never given a moment's peace. These trials, however, came to an end when the boisterous, lively, lecturing Willie left to study painting in London. Much of his time was given to the study of the classics, in which he early became proficient, being able to converse in Greek when only thirteen and bringing honor on himself and his school by his excellent Latin verse. The family having removed to Bath, De Quincey was placed in the grammar school there, where he stayed two years, the only striking incident during this period being a stroke on the head by the schoolmaster intended for another which confined him to his room for several weeks and broke his connection with that institution.

A short attendance at Winkfield was followed by a tour through Ireland with the young Lord Westport, through whom he became acquainted with life in aristocratic circles. On his return he spent some happy days at the home of his mother's friend, the beautiful Lady Carbery, who became his pupil in Greek and with whom he enjoyed many an eloquent and suggestive talk.

Late in 1800 he went to Manchester grammar school, but, at the end of two years, from sheer disgust of the monotonous life he was forced to lead, he ran away, an act which his severely moral mother looked upon "much as she would have done upon the opening of the seventh seal in the Revelation." Then ensued a period of wild Bohemian wandering.

At first his freedom-loving nature found congenial society in the wildly picturesque mountains of Wales, whose rugged slopes were often his only couch, his head pillowed upon a mossy-grown rock, the starry vault his only covering. But even this could not satisfy the restless longings of his being for the novel and unseen. He must dive into the mysteries of the great metropolis.

Thither he accordingly bent his course, only to pass through

those terrible days of want and wretchedness the description of which reads indeed like some clever fiction, but which he assures us was only too true. Aimlessly up and down the great London's thoroughfares, penniless and alone, he wandered. For more than four months he endured the bitterest agonies of hunger and exposure, passing his nights in the streets or reclining in gloomy doorways, and becoming acquainted during the day with the many unfortunates that haunt a great city. At one time he found shelter from the chilly night air in a large empty house, his only companion a little girl of ten. Here when night came on, huddled up behind the door on a heap of straw, he forgot for the time his miseries in sleep until "the first timid trembling of the dawn," warned him that his waif-like wanderings must once more begin.

Reclaimed at last by his friends, we find him soon afterwards a student at Oxford, but from all accounts a very quiet and secluded one. One, and only one conversation is he said to have had with his tutor during his whole stay at college. "It consisted of these sentences," he says, "two of which fell to his share, one to mine." At his final examination he distinguished himself in the written portion, but dreading the ordeal of an oral, whether from shyness or opium-depression, he packed his trunks and bid the place a final farewell.

It was while at college that he first, to quiet the gnawings, not of an accusing conscience, but of an aching tooth, partook of what afterwards became his darling drug—opium, inspirer of what glorious dreams, cause of what bitter pain and torment! Pernicious drug, what an able apologist wast thou now to have!

Passing rapidly over some uneventful years, during which he made the acquaintance of Coleridge and Wordsworth, let us take a glance at him as he was in 1813. A vine-clad cottage with well-stocked library, overlooking a placid lake, shut in by the picturesque hills of Westmoreland—such was his environment. Himself small and feeblest looking of mortals, delighting in long nocturnal tramps among the adjoining hills and frequent visits to his distinguished neighbors, a diligent student, a bachelor and a confirmed opium-eater.

In 1816 he married a young and pretty wife, and most charming is the picture he draws of his rose-embowered cottage with its fair mistress. His daily dose of opium, which had reached the enor-

mous amount of 8,000 drops, was reduced to one thousand at the time of his marriage, but he was soon at it as hard as ever, his allowance some days being 12,000 drops. What! 12,000 drops of opium—10 wine-glassfuls of ruby laudanum a day and live! Incredible say some, and yet 'twas true. De Quincy not only lived, but passed by some years man's allotted span. Then was developed to its fullest extent that dreaming power by which he "saw things thro' and thro' by one flash of horrid simultaneous intuition." In these dreams the grandest ever caught and chained to paper, space and time were annihilated; immeasurable heights, abysmal depths and boundless shores were explored; centuries contracted into minutes, minutes prolonged into centuries. From Alpine heights to Oriental gardens, from silent cities of the dead to the busy throngs of crowded London's streets, his fancies hurried him. Nightly did awful forms and dreadful faces crowd themselves in sickening confusion upon his wearied brain. Such agony at last becoming insupportable, he shook off the opium demon sufficiently to allow of his assuming the post of editor of a country newspaper, thus enabling him to supply, to some extent, the pressing needs of his family.

His editorship was not particularly brilliant, but it fostered the desire for authorship. From this time until his death, whether at his lake-side home contributing to the London magazines, or at Edinburgh delighting the readers of Blackwood's and of Tait's, he poured forth a stream of rich, elaborate and fascinating prose articles, rather fragmentary it must be confessed, but then as he said himself in a quiet humorous way, "an opium-eater never finishes anything."

In the September number of the London Magazine for 1821, appeared the first paper of the confessions which at once aroused the interest of the public and became the foundation-stone of De Quincey's success. From 1821 to 1830 many were the articles penned, embracing a wide range of topics, philosophical, historical, biographical and critical, simple as well as profound, humorous as well as serious, none "spun out of a vacuum," all in the same nicely-logical elaborate style.

We find him in 1830 settled with his family in Edinburgh, contributing to Blackwood's and other magazines, his opium habit kept

within due bounds. During the four years following 1833 he suffered severe family affliction in the loss, first of his youngest son Julius, then of his eldest son William, the crown and glory of his life, and lastly, of his much-loved wife. Truly a heavy loss to such an unpractical little eccentric. By sad experience he knew the truth of that beautiful thought in his *Suspiria*, "O deep is the ploughing of grief. But often-times less would not suffice for the agriculture of God." His last days were spent with his remaining children, chiefly at Lasswade, a village some few miles out of Edinburgh. He died at his rooms in Edinburgh, Dec. 8th, 1859, in his 75th year, having just completed the revision of his collected works which filled fourteen volumes.

The world has seen but one De Quincey; it will never probably see another. He was such a character as Dickens would take delight in describing. His body, small and frail, clad in a combination of incongruous garments, a large head with clear-cut features, deep-sunk eye, expressive lip and thoughtful brow—such was his general appearance. A Church of England man of the broad school, he took his stand on established Christian orthodoxy, and in his article on Protestantism, maintains "the self-sufficingness of the Bible and the right of private judgment." While profoundly versed in the principles of Political Economy, he was in all money matters a perfect child, a regular *Skimpole*. The amount of reading he did was prodigious, ranging over the fertile field of the classics, and the newly-opened mine of German thought, but especially feeding upon the rich and inexhaustible treasures of our own literature. With an ear keenly alive to the "beauty born of murmuring sound," he eagerly availed himself of every opportunity for what he was pleased to term a musical debauch, a love of sound-harmony which specially manifested itself in his smooth, silvery-flowing talk. His humor is as odd as himself, his pathos evidence that his heart could easily be moved by "the still sad music of humanity." It is style, however, that merits the highest praise, a style which conveys almost perfectly the ideas intended, alike suited to the lofty soarings of his imagination, the severest demands of logic, or the vagaries of an eccentric humor.

Such is a brief and very inadequate sketch of one who, in whatever light we view him, cannot but be considered as one of the

greatest scholars and thinkers of the present century ; of one whose writings, whether for their depth of thought, their beauty of style, or for the pleasant emotions which they excite, we cannot, as those who would know the delicacy and beauty, the might and majesty of our noble mother tongue, afford to leave unread.

A. R. BARRON.

SIR WILFRID LAWSON ON PROHIBITION.

THE December number of the *Nineteenth Century* contains an interesting article under the caption of "The Classes, the Masses and the Glasses," by Sir Wilfrid Lawson, the veteran temperance advocate. It has seemed to me not out of place to direct attention to this forcible statement of the Prohibitionists' case. The writer of the article referred to will be allowed to explain what he means by the first two terms in its title.

"The Classes is an expression, which, speaking generally, is used to describe persons who have a competency, who can manage to get along and to whom, on the balance, life is more of a pleasure than a worry."

"The Masses is an expression which is employed to describe the great bulk of mankind who have, more or less, to struggle and to strive in order to procure for themselves the bread which perisheth as well as the amount of leisure time which enables them to rise to anything above mere animal employments and enjoyments."

It is pointed out that while the Masses are apt to think that they can be raised only by the pulling down of the Classes, and the putting down and keeping down of the Masses is often considered by the Classes to be necessary to their own safety, these opinions are so far from being true that the true interests of the Classes and Masses are identical.

Noting the existence of this identity of interests and remembering (what is perfectly evident) that the Classes have hitherto been paramount in all political arrangements, the question is raised, whether the dominant party in England have taken or are now taking the best means to promote the highest interests of the Subject-Masses. Our writer declares that the Classes have always refused to do what would, in a very important way and in a

very great degree, better the condition of their poorer fellow-citizens. They have not thrown the weight of their influence upon the side of the total-abstinence movement, which began among workmen. Worse than this, they have done their utmost to hinder the success of temperance advocates by licensing and protecting a body of men who form an opposing army, thoroughly organized and impelled by the strongest motives to vigorous action. It has long been evident that it is impossible for advocates of temperance principles to make the nation sober, in the face of the organized opposition of these "paid agents." Hence has arisen the demand for prohibition, the demand that the Classes shall withdraw the support and protection of law from men who are carrying on a business incalculably injurious to the Masses. In England the demand was first for Imperial Prohibition. This was refused. Then the temperance party asked for "Permissive Prohibition." In 1880, the principle of permissive prohibition, was endorsed by a resolution passed in Parliament. But in six years, no steps have been taken to give effect to this resolution by legislation.

It seems perfectly clear, as Sir Wilfrid Lawson points out, that the initiative in this reform will not be taken by "statesmen." Other affairs always seem to them of greater importance than the protection of their own country from the drink curse. But "statesmen" are warned unmistakably, that the masses, on whom they depend ultimately for place and power, will one day—and that not far distant—command them to crush this monster evil, on pain of their own downfall.

In the article which we have been discussing, the reasons why the classes oppose prohibition, are mentioned and criticised. The absurdity of the ever-repeated cry—"You can't make a man sober by Act of Parliament"—is clearly shown by following the argument out to its legitimate conclusion—condemnation of all laws against crime. Then it is pointed out that a *plebiscite*—which is involved in "permissive prohibition"—an object of mysterious horror to many fastidious souls, really is not a strange monster, but something very familiar in many cities. In Manchester, for example, it is decided by a *plebiscite* whether water will be brought to the city from a certain district. The argument against prohibition on the ground that it would involve those en-

gaged in the liquor traffic in financial loss, is dealt with. It is remarked that the House of Commons in England would always readily hear a claim for compensation, and, if a decent case were made out, would be only too willing to grant it. Really, this compensation question does seem totally distinct from the question whether or not the traffic in intoxicants should be prohibited. Let legislators do the right thing about this business, and then if any feel themselves injured by such action, remedy may be obtained in a constitutional way.

The strongest opposition to prohibition, however, whether in England or in Canada, comes from those who are personally interested in the liquor traffic. These persons are accustomed to say that they ought to be allowed to carry on their trade as freely as the tailor, wherever they can obtain a license from the authorities. But these authorities in giving that license, are acting as trustees of the people. If the people determine that they do not need—that it is an injury to them to have these licenses granted, then, as in similar cases, the private interests of the publican must be sacrificed to the people's good. And if the publican objects to such treatment, he ought to be banished to an African jungle to find "freedom" in a sense in which it cannot be found in civilized communities.

This question of prohibition is a burning one in Canada as well as in England. For here, too, we have to face the question how the Democracy is going to employ its ever increasing power. If the Masses are to rule, they will surely be better rulers for being free from slavery to the drink demon. They themselves see that their future depends on the breaking of their slave-chains. Unless the Classes make use of their power to break these chains, the Masses will do it for themselves. And mayhap in the enthusiasm of newly-found strength, they will turn on those who have long hindered them from rising and teach a terrible lesson to the negligent and selfish Classes.

But whatever may be the future of prohibition in England, we are warranted to hope the best things for Canada. It may be true, as an eminent and sagacious statesman has recently said, that Canada is not ready for prohibition. The time of sunrise may not yet be come. But we see the streakings of dawn and know that the sun will surely rise and dispel in due time the darkness.

J. McD. DUNCAN.

Missionary.

THE GOSPEL IN FRANCE.

IN these days of missions we are apt to forget countries through which Christianity has made its way to us, although many of them show as little trace of having heard the Gospel Story as China and India in their darkness. The dawning of Christianity was seen in France, but, like the arctic sun, it rose just above the horizon, then disappeared from view, leaving the nation to Rome.

This church, which held so much power during the middle ages, is fast passing away, and its position now is well illustrated by Bunyan's picture of giant "Popc," "Though he be yet alive, he is, by reason of age and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in the cave's mouth grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

In 1885 I spent some five months in France, which, though only a short time, is quite long enough to show anyone how much the missions there need help, and how great a barrier France is to the spreading of the Gospel. Through the kindness of the Rev. Dr. Reid, of this city, I became acquainted with the McAll missionaries in Paris. I first saw this devoted band one Friday afternoon at a prayer meeting in the street St. Honoré, and though I have seldom seen a smaller meeting, I never saw one that would gladden a Christian's heart more. They had gathered there from countries widely separated, from England, from Switzerland, from South France, from America, but earthly nationality was all forgotten in the thought that they were subjects of one monarch, Christ. The leader was a man past the prime of life, his hair was white, and he was slightly bowed with age. The earnest way in which he spoke, and the kindly expression in his face, seemed to mark him as a man who had his Master's fearlessness, and his Master's desire to win the lost. Fifteen years before, this leader, Mr. McAll, had begun the battle alone. He had opened up a station in Belleville, an eastern part of the city, and preached the Gospel, single-handed,

to crowds of revolutionists and communists, ever hostile to Christianity, but especially so at that time, when driven mad by war and famine.

Sunday, the day of rest and quietness in Ontario, has no such distinction in Paris. It is simply the holiday of the rich man. Crowds are seen making for the parks and the country, or by the boats on the Seine for St. Cloud and Meudon. Loaded trains leave eastward for the race-course at Vincennes. Outside the city walls gay groups are seen crossing the fields, and kites are flying in every direction. It is rather amusing to see a pompous Frenchman, who represents, what he calls the most advanced and highly-cultured nation in the world, sitting for hours flying a kite. By the number seen, I concluded it was one of their national amusements, which is harmless, a merit that few of them can claim, and yet kite-flying can scarcely be taken as a mark of manly development, or of intellectual culture.

Standing for some time one Sunday afternoon on the Pont du Carrousel, looking down the Seine, I noticed boats shoot by every few minutes, crowded with people, who were off for a holiday to the gardens of St. Cloud. These are beautiful beyond description, far surpassing Hyde Park or Kew Gardens, London. To the right before the palace of the Tuileries, the famous band of the Gardes Republicaines began to play. While the music drew thousands there, I noticed men at work unloading a barge of sand upon the river. Driven by poverty to regard all days alike, they toiled away, seemingly so inoffensive, and yet how often has Paris trembled before men like these, when banded together under the name of Commune, the name of an army of slaves, in a republic which boasts so loudly of its "Liberté, Egalité, Fraternité!"

What a glad change it was after the noisy boulevards, to meet the mission workers at Mr. Newell's quiet house, where Christians are always welcome, whether they be from Antioch or San Francisco.

We left there by train each Sunday for the meeting at La Villette, a quarter of the city about six miles distant. From the station we would take different directions through the lanes and narrow streets, leaving notices of the meetings and tracts with the people, poor degraded beings, living without sun light or Gospel light, old and young heaped and huddled together. The only

bright spots in all that quarter of the city are the few Christian homes and the mission hall. Here the children sang hymns that carried me away back to Canada, for I had heard them there in a different language, but sounding just the same.

The leader is a Mr. Clouet, who was once a Roman Catholic, but whose face is now lit up with that divine light that is not seen in the Church of Rome. Although he works hard in his office from 10 a.m. till 5 p.m. he is out every night somewhere holding forth the the Word of Life. He goes to Melun one night each week, which is thirty-two miles from Paris, another night to Versailles, which is about seventeer from his home, and then the remaining nights through different parts of the city. One day as he looked rather tired, I said to him, "You want a rest Mr. Clouet." He answered in his soft French, "When the crown of life comes we'll rest then!"

From this meeting we walked to Belleville, another part of the city, where the school opened at five o'clock, and where a group of little boys and girls were always ready to meet us as we came. Here we had lunch, and remained till the evening service. Mr. Newell generally took charge of the Belleville hall on Sunday night. His manly form is known to many a poor Frenchman. Though he has very little of the ministerial in manner and appearance, he is a missionary through and through, and is as much at home with the poorest "ouvrier" as with the wealthiest tourist in Europe. At his request, a young American from Philadelphia, by the name of Dempwolf, and I took charge of the Belleville mission door. Every Sunday night from eight till half-past nine o'clock we were there in Belleville street. Our object, of course, was to get as many as possible into the meeting. As the crowds came trooping by some would stop and ask what this "Salle de Conférence" meant. Many, however, when told, were afraid they would have to pay something, and would not believe it was perfectly free. Others would look at us, and then at the door, as though it were some sort of trap arranged to catch men alive, little thinking that it was a place where dead men like themselves might find the Way of Life.

While many would pass by and disappear down the narrow street, hooting and yelling about the Gospel of Christ, others would go in and listen attentively. Young Frenchmen have said to me

on coming out, "What does all this mean?" "Are these men in earnest about us?" "Do you believe in this Jesus Christ?" and, their interest being thus aroused, they would come to listen again. Many have been converted here, and others are gathering in.

After ten o'clock we had a walk of about four miles home through the city, and then it was we saw Paris in its true colors. The streets were thronging with people out for amusement at the fêtes, whirling around to the music so fast that you could hardly see them. On every hand were billiard-halls, card-tables, lottery games, dancing, shouting, band-playing, and, worse than these, ball-rooms of the lowest kind, crowded by the wealthier class. These places, so grandly illuminated, and yet of so dark a character, are recognized by government, guarded by the soldiers of the republic, and patronized by what is called the *élite* of the city. It is well for Paris that it has its loyal Christian ten, or it too might perish as Cities of the Plain.

In each of the mission chapels there are meetings during the week. The two largest in the streets St. Honoré and Rivoli, the central part of the city, hold service every night, and are crowded by the workmen class. There is a grandeur and a power in such meetings, and in hearing these swarthy characters sing together our most common and sweetest hymns, right on the spot where Rome had tried in vain to stamp out Protestantism forever.

One August night on going home from a meeting in Rivoli, I passed in front of Notre Dame with its towers disappearing in the gloom. I thought of another August night, three centuries ago, as history tells, when those towers had stood just the same, and when, with iron tones, the monster bell in the Hôtel de Ville near by had tolled for the massacre of St. Bartholomew. How sad to think that that old cathedral has stood there immovable, amid the hottest storms of six centuries, bearing the name of the temple of the Living God, and yet has done nothing for the extension of Christ's Kingdom!

I have heard it asked how Paris can be so wicked, and yet so beautiful, but Satan has left the print of his hand upon all its beauty. The tourist is enchanted when he leaves the noisy street for the quiet, shady Luxembourg, and yet when the thought comes that, only fifteen years ago, three hundred wretched Communists

were taken from the cellars of the palace and shot by the soldiers beneath these trees, the beauty in some way departs, and a grimness and ghastliness takes its place. These unfortunate beings were buried in a trench beside the cemetery wall in Père Lachaise, the city burying ground. I saw how kind hands had hung the place with wreathes and immortelles, bearing these inscriptions, "My dear brother," "Died for his country," etc. There was no mention that any had died for Christ, or that any would rise to meet Him when He came. Even the stately Madeleine, with its Grecian columns, became a slaughter-house of these poor starving Communists, fighting for bread to keep life in.

The Place de la Concorde, one of the most beautiful squares in the world, appears even to better advantage when lighted up, but the brilliancy of the light only makes darker the associations which cling around it. I never crossed that part of the city without thinking, "Here's where the guillotine did its work," where nearly three thousand took their last look at the city, the sunlight, and the sky, three thousand embracing all classes, from the villainous Robespierre to the Queen of France. Almost a century has gone by since that time, and yet its beauty is far from pure, for its walks are ever thronging with the most degraded characters, surely teaching man to know that in Christ's presence alone is true beauty to be found.

There is a shade of sadness hanging over all the national attractions of France. I felt this especially when walking through the Palace of the Emperors at Fontainebleau. Where once there was so much life and gaiety, there now is scarcely a footfall heard. The rooms of Marie Antionette, the magnificent halls of Napoleon I. remain as they were. Those ball-rooms, theatres, gardens, so quiet now, are associated with the darkest tragedies that history records, and tragedy will continue to repeat itself till Christianity create that land anew. We have no reason to believe that 1871 marks the last of Satan's festivals. The Gospel alone can prevent these. Mr. McAll's work is going on wonderfully, numbering now thirty stations in Paris, and many throughout France, by which he is gathering in the lost; but still, when we think of the millions there who have no light, the poor, the ignorant, the outcast, we see how much remains to be done. In the worship of a false kind of

pleasure generations are passing away. Infidelity, in the form of materialism, is spreading over France, making it, wherever its settlements extend, the greatest enemy to the Gospel. While men there boast loudly of their national glories, and claim a foremost place among the nations of the earth, they ask no part among the nations of Heaven. It now depends on Christians, whose gladdest work is the spreading of the Gospel, by doing what each can to hasten on the time when Christ shall be recognized as King in that city, and over that land of parks and vineyards.

JAS. S. GALE.

HISTORY OF THE KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

IN 1844 took place the Disruption of the Presbyterian Church of Canada in connection with the Church of Scotland. In that same year a college, which the year after received the name of Knox's College, was opened in Toronto in connection with the new Church in Canada. Towards the close of the session 1844-45 a proposal was made and measures were adopted with a view to establish a Missionary Society in the College, similar to the one which had recently been begun in the New College, Edinburgh. "Our object, mainly," says one of the students, "is to gain information with respect to those mighty movements which are going on in the Missionary Field; and so far as in us lies to join our feeble cooperation, and unite our humble endeavors in helping on the glorious cause." Monthly meetings were held, generally on Saturdays; at these, essays were read, and missionary intelligence communicated. Some of these essays were published in the *Ecclesiastical Record*, and reflect great credit on the authors. At the first or second regular meeting it was resolved that thenceforth each member should have an opportunity of steadily throwing his mite into the Lord's Treasury, and accordingly a missionary box was obtained and placed in position. This box may now be seen by visitors to the Museum. The first year's proceeds from this source were devoted to the Jewish Mission of the Parent Church in Scotland, in which Messrs. McCheyne and Bonar were then arousing interest. Thus the Jewish Mission was the first to engage the

support of the young society. They felt, as they write in one of their letters, that that "peculiar people," still "beloved for their fathers' sakes," to whom they owed so much, deserved the first votive offerings of their infant society. It is interesting to remember that Jewish Missions are once more upon our list of schemes as a church.

The society resolved to celebrate the opening of the second session of Knox's by opening up a friendly correspondence with the Missionary Society of the New College, Edinburgh, and for many years an able and interesting correspondence was carried on, the letters being published at length in the church paper. Before the close of the session the Society resolved to have a concert for prayer during the summer months, each student, at an hour agreed upon by all, engaging in prayer for his fellows and the work in general. It was also resolved that, if possible, each student should collect during the summer months the sum of £1 in support of Mr. Braidwood, missionary of the Free Church of Scotland in India. The result was a bank order for £20 currency forwarded to the students of New College, Edinburgh.

The attention of the church had now been directed to the condition of the French Canadian population of Quebec and Ontario, among whom work had been carried on by the French Canadian Missionary Society. The connection of this society with ours was so close that it is interesting to know something of its early history. In the year 1839 the ministers and members of various Evangelical bodies in Montreal formed themselves into the French Canadian Missionary Society, for evangelizing the French Roman Catholics, then numbering about half a million. A deputation was sent to Britain and Switzerland to obtain missionaries and pecuniary aid. Four colporteurs arrived in 1840 from France and Switzerland, and the first minister in 1841. This society bought a farm of 100 acres at Pointe aux Trembles, and erected an institute there for the education of the French Canadian youth. The building then erected is still used by our school there. The missionaries of this society were most of them approved by a committee in Geneva, consisting of Drs. Malan, Merle, D'Aubigne and others. In 1847 the Rev. Mr. Doudiet, a minister of this association, paid a visit to Toronto, and had an opportunity of

addressing the students of Knox's on the subject of his mission. His rousing address fanned the flame of interest which was already burning in the society. Private conferences were held, special seasons for prayer were appointed, two different meetings of the whole college, professors as well as students, were convened, and as a result, a unanimous resolution was come to that a mission to the French Catholics should be immediately established. Canada West was selected as the field of the society's operations, because the lack of missionary exertion on behalf of the French population scattered along the banks of the Thames towards Amherstburg (where Rev. Mr. Paradis now labors in the same work), was lamentably great. Mr. John Black (afterwards Rev. Dr. Black, of Kildonan,) was selected as the society's first missionary, at a salary of £100 per annum, and it was resolved that he should devote the ensuing summer to special preparation for the work. In order to do this he set out for the Institute at Pointe aux Trembles, where he applied himself to the study of the language.

In June, the Synod of the Church approved of the scheme and instructed the Home Mission Committee to charge themselves with the encouragement and supervision of the Students' Missionary Society of Knox's College.

The second annual meeting of the society was held on the evening of the 12th December, 1847, Rev. Mr. Rintoul in the chair. The treasurer's report showed that the receipts were £134 17s. 6½d. Of this amount £14 19s. 4d. was raised during the session by the collections of the members at the usual monthly meetings, the remainder from friends during the summer. The amount given by students alone is surely worthy of the highest praise. Mr. Black, the society's missionary, was present at this meeting, and said that he would require some more months of preparation before entering upon his work. The report dwells upon the spiritual destitution of the French in Canada West.

The society then began the first of those City Missions, which are now in the hands of the city churches. The whole city was divided into eight districts, to each of which four students were appointed to work jointly in distributing tracts and establishing and maintaining prayer meetings. During the winter seventeen prayer-meetings were held weekly with an aggregate attendance of

200; 600 tracts were distributed fortnightly, and the ladies of Knox Church continued the distribution during the summer. Ten preaching stations were regularly supplied, and seven partially. Regular service was held in the General Hospital. Immigrant sheds were visited, tracts distributed, and meetings held. In these days prayer meetings in three languages were held in the college, viz., Gaelic, English and French.

At the third annual meeting of November 17th, 1848, Principal Willis occupied the chair. The committee was still unable to report any formal announcement of operations on the part of the society's missionary among the French Canadians. He was still prosecuting his French studies. During this session a Colored Baptist Chapel was more or less supplied with two diets of Divine worship every Sabbath.

Mr. Black being, on account of his studies, much in contact with the work of the French Canadian Missionary Society, suggested that the students should co-operate with that society. The French Canadian Society had, in fact, already become one of the schemes of our Church, and in 1849 the students resolved to comply with Mr. Black's suggestion. Mr. Black was very much interested in the educational work among the French Canadians and the society approved of his desire to devote himself to that department. Thus the committee was able to report on the 9th Nov. that Mr. Black had formally and fully entered upon the field. It will be seen that Providential circumstances brought it about that the first missionary of the society should labor in Canada *East* and not in Canada *West*, as at first contemplated. Mr. Black was allowed by the society, after much discussion, to accept the office of general agent for the French Canadian Society. In the prosecution of the duties of this position he visited some of the cities and many of the principal towns of Canada, and succeeded in arousing much interest in behalf of the French. During this year the society established a reading room in which were to be found some eleven church periodicals. This reading room was finally handed over to the Literary Society in 1871. Besides correspondence with the New College Students, the society began to correspond with the students of the Irish Presbyterian Church, Belfast, and the Theological Institute, of Halifax.

But it was not to be expected that the society would long content itself with partial ownership in a missionary, as was now the case. Indeed, some difficulty had been experienced by the society in keeping its collections, and the collections for the French Canadian Missions Society, apart in the minds of the people. After much serious debate and deliberation, Mr. Black was advised to resign his connections with the society which he did in 1850, continuing to act as the French Canadian Missionary Society's agent.

DONALD MCGILLIVRAY.

(To be concluded in next number.)

MISSION WORK AMONG WESTERN MEN.*

I HAVE but a short time to discuss a great subject, nevertheless I shall first mention a few facts connected with the general work in the North-West. You will remember that in 1811 Scottish settlers first came to the Red River country. Thereafter for forty years they awaited the minister who had been promised them, keeping up their own services meantime. In 1851 Dr. Black was chosen for the work, and when it seemed as if he would not be able to go, our own Dr. McLaren was asked to hold himself in readiness. As we know he escaped the honor of being the pioneer missionary to the North-West, for Dr. Black went. He was followed, in 1862, by Mr. Nisbet, and in 1871 the Presbytery of Manitoba was formed with four ministers. When I went out to the country in 1884 I found that in a generation there had been increase of a hundred fold; for the Synod of Manitoba has just been formed with 60 ministers, 36 catechists and 332 stations, composed of three presbyteries, each with territory larger than Ontario. When I left there were 354 congregations and mission stations where fifteen years before there had been only 9. The members of nearly 6,000 households wended their way to meetings where there had been only 198 homes connected with our church. Nearly 5,000 communicants sat down to the Lord's Supper instead of 147. Where there

*Paper read at a public meeting of the Missionary Society.

had been only three churches, congregations assembled in 72. To this result the Church and Manse Building Fund, in which you are interested, contributed very much. From this fund loans are given at 5 per cent., the interest being devoted to grants, never larger than 20 per cent. of the cost of the building, when such will free it from debt. In two years 59 churches, 11 manses, 3 church and manse buildings were erected, and 4 churches finished, at a total cost of \$160,000. The people paid 75 per cent. of this; it was the limit of their power, and but for the fund they would have had to wait years before they could have had these buildings. It is well worth while to help such congregations, now struggling with the difficulties of a new country. The people are doing their best, they are more liberal than those of any other synod. For congregational purposes they surpass our average per member by 56 per cent.

But I am to tell you about work done in the cattle ranching district in the far West. A few years ago vast herds of buffalo wandered about over these plains and among the foothills of the Rockies, furnishing the Indian with all that he needed. Then whiskey traders came to buy robes, hardened reckless fellows, who often had to fortify themselves against the attacks of the people whom they cheated. The whole west was then in a lawless desperate condition. McDougall, the missionary, tells us how he used to sit up at night when he was travelling, lest his horses should be stolen; and it was very much owing to his urgency that the Mounted Police were sent out in 1874. They had to travel by the Missouri to Benton, then made a desperate march across the plains in the parching heat. Beside the Old Man's River they built log huts wherein to bide the winter, and the station was ultimately known as Fort Macleod. Traders gathered round, and soon the place was a distributing point for the North. The white tilts of the prairie schooners, laden with all kinds of freight, were more frequently seen, as their eleven or twelve yoke of oxen were hurried at the reckless speed of from twelve to fifteen miles a day by the driver's heavy whip with its sixteen-foot lash—urged also by profanity not in any way measurable. And in a few years a very large business was going on.

Ten years after the Police had arrived I was sent to Fort Macleod as the first Presbyterian missionary. The journey was by

rail to Calgary, thence a hundred miles South by stage. The rivers were so high that my baggage was a month in following me. Amid pouring rain we drove into town, splashing through pools in the broad street, whose width made the low log-built, earth-roofed, mud-plastered houses look even more hovel like and desolate. A sign told us that the hotel was kept by "Old Comoose," and a rudely-pictured revolver in one corner was expounding the terse phrase "settle up," for the continual benefit of strangers and pilgrims. The remainder of the evening were spent in arranging for a place of worship, and a store-room in the deserted barracks was secured. It took the greater part of the next day to clean out the room, mend the windows and provide seats; and, in response to notices posted up and visits made, eleven people gathered to hear the Word on the Sabbath.

And thus the work began. A small beginning, you say,—yes; but the ending is not yet. From the acorn sprouts an oak: that defies the centuries. And wherever the incorruptible seed is sown, the growth defies not only centuries but all time; for through eternity it will blossom and forever yield its fragrance.

You will be anxious to know something about the people. Well, one of the hearers that first day was the grand-daughter of a Covenanting minister, and she was most helpful in the work. In her dwelt such unfeigned faith as had characterized her mother and the brave old man her grandfather. Like him, she witnessed bravely for Christ, and she brought many out to hear the words of life. But I have to speak chiefly of the Western men. Many of them were respectable, but quite careless. So accustomed had they become to their surroundings that they had ceased to notice wickedness, and were hardened to evil. Some of them came to church who had not listened to a minister for ten or twenty years. Naturally they found the saloons more familiar, and saw no reason why there should be innovations; so came to the conclusion that one made public who said: "The missionary's a kind of man I have no manner of use for."

There were educated men too, who had fallen to the depths. One might meet a doctor working as a common laborer to supply himself with liquor; or find a relative of Lord Macaulay's presiding over a squaw household; or see the next heir to the title of a

nobleman, whose name appears in our hymn book, living a most ignoble life. One notably profane character used to carry a copy of Virgil with him to read at odd hours.

Then there were many others who were openly wicked. One might pass on the street men whose hands had been red with human blood. The professional gambler, with sinister look, lowering brows and averted eyes, might be seen lounging about during the day in preparation for the night with its excitement. And such had no lack of victims; the gaming table seemed to fascinate them as the cold glittering eyes of the snake fascinate a bird. They seem to lose will power and cannot but play. One I knew set out several times for his home in the east with thousands of hard-earned money, but would begin to play somewhere on the road in the hope of gaining more. And with coat thrown off and perspiration streaming from his face would stake larger and larger sums till all was gone; then come back to work again dispirited and hopeless. Another lost all his property in a night or two, that years of patient toil had gained. Yet neither could resist the fascination.

It would be strange if things were otherwise; for the only places of entertainment are the saloons. Young men who have no homes have literally nowhere else to go to spend their evenings. There they must join with a rollicking crowd of cowboys and travellers, freighters, traders, teamsters, gamblers, and must spend money for the good of the house or to be considered mean—and meanness is the unpardonable sin among Western men. Let me sketch the typical case of a young man who belonged to a good family in a Canadian city, and had mingled with the best society. When pleasure-seeking in such society brought weariness, he would spur his flagging energies with wine. At last he disgraced his family and was sent into the Police force. There he learnt to vary the monotony of barrack life by the excitement of play, and when he left the force with habits of indolence formed, he began to play as a means of living. One night he "went broke" and undertook whiskey smuggling to make a new "stake"; was discovered and fined; then, as he argued, he was forced to continue to make up for the fine. And if the liquor traffic here is degrading much more so is it in a prohibition country. It is the last resort of one who is dead to anything good. And of this young man there seemed no hope, because he was quite indifferent.

That old thought often came to my mind : Easy is the descending way to the pestilential shades of death, but to retrace one's footsteps—Oh ! that is the labor, that is the toilsome endeavor !

These men were difficult to reach. They had clear insight into character and had seen how often professed goodness is a farce. Professing Christians whom they had known in the east, furnished them with the arguments they used against Christianity, which they declared to be a system of fraud and pretence. Such being their feeling, many knew more of Ingersoll's writings than of the Bible. Their beliefs were formed too often to justify evil lives, and they did not want to know the truth ; they loved darkness because their deeds were evil. And although they would admit that their pursuits and pleasures were unsatisfactory, they were too weak to break with their companions. Albeit knowing that the companion of fools shall be destroyed.

We have been speaking chiefly about men who were evil in their lives. Since pioneer work for missions bears some resemblance to the invasion of a country, and we must deal principally with enemies. You will be anxious to know something about methods of fighting the powers of darkness. There was preaching of the Gospel every Sabbath. Once during service I saw through the open church door four Indians intently gambling in a shed only a few yards away. So you can see how evil continued its work. But proper meeting places were not always to be had. The Word was spoken in little huts, daubed within and without with mud, in a billiard saloon over the tables, in hotel dining-rooms, in the police barracks, in the miners' messroom, in the crowded stopping-place by the way, in ranches to the assembled cowboys, in shacks where lonely bachelors lived. A most important work was done in house to house visitation, for many were too far away to attend services. The people were always kind ; their hospitality was as free as the pure clear air of the West that revives and exhilarates the stranger. I remember one visit to a shack where four bachelors lived. They were Scotchmen ; and after supper a copy of Burns was found, and we read for an hour, ending with the "Cottar's Saturday Night"—and what more natural than that we should worship the God of our fathers before we lay down to rest. Many hundreds of such visits were made. Then there were wayside chances ; a casual greeting

an invitation to service, an hour of travel together gave me chance to speak a few serious words to someone. If I were asked how a missionary can most effectively work out there, my observation would lead me to answer, chiefly by being a man among men and showing intense human interest. He must be strictly honorable in all his dealings; for example, must never miss an appointment, whatever the inconvenience. No matter how good his precept, his practice must be beyond it. The people have sympathy for strength and manliness and honor, and despise a man who comes to them with the clerical simper, or the ministerial twang, or who tries to treat them with holy condescension. The missionary must enforce his words by his character and be manly, frank, straightforward, in short, show that he has got "sand" in him.

Are there not privations? Oh yes. Such are inseparable from work in a new country. There will be long journeys. The parish I had was fully 80 miles wide, and required of me some 3,000 miles of riding hither and thither in all kinds of weather. Dwelling places are so scattered that there may be danger from exposure to cold in winter; and there are perils by flood in the spring-time. The missionary cannot avoid the fatigue of days in the saddle, the discomfort of soaking by the rain storms that sweep the prairie, or the weariness of toiling through pathless snow. He must be satisfied with any kind of accommodation. His bed may be one night sacks of grain, the next a bunch of hay or a plank floor with only a blanket or buffalo robe for covering; or he may chance upon comfortable quarters. For my part, I liked least of all a clay floor, for it was often traversed by miniature mountain ranges. I used to dream that I had become a giant, and was trying to sleep on the Rockies.

But the missionary does not complain; he is only taking part in the lot of others. They are willing to suffer from cold and wet and weariness for the sake of gain. Every young man who goes out there to make his fortune must rough it to some extent. The careful and provident must add household care to their other work. And where men for the sake of worldly wealth are making sacrifices of comfort, he is a poor affair who would not do as much, for the sake of Christ, as they for money.

Yet the work is difficult; because it is practically unlimited.

Over a territory so vast as some mission fields comprehend there can be spread only the thinnest veneer of work, and its effect seems very quickly worn away. The enthusiasm and strength of the missionary is drained into too many channels. In some parts of the West you may come upon a stream rushing clear and cold from the mountains through the summer-parched land, whose current is gradually lessened by irrigation trenches that carry the water to ever-branching canals, which in turn distribute it over the cultivated ground. As you descend the stream instead of finding it growing deeper and stronger as other streams do, you find it getting feeble and small; and the winding bends hide from your sight the luxuriant growth of the fields it has watered. Yet if you could have a bird's eye view, there would be seen the fresh waving grain all along its course. And we are not any better able to see the result of missionary work while we stand in the same plane; yet if a view could be had from above, it would be seen that, like the irrigating stream, even one missionary does refresh and benefit a district by the expenditure of his strength and enthusiasm.

Why should we be specially interested in the North-West? Why should we send our missionaries there? We should send missionaries because they prepare the way for the incoming of good people. Before a good good wife will emigrate she will inquire about the church privileges in the district to which her husband proposes to go. If these be provided there will be many more homes formed. And the influence of good homes is almost greater than that of the missionary. When I went out there were few homes in the town, and it was possible for me to see to what horrible depths men can fall when they are without the refining influence of womankind. Possible to know it—not possible to describe it here. Missionary work prepares the way for homes, and they secure the true prosperity of a country. Again, the missionary can do much to prevent men from lapsing. It will not do for a farmer to allow a neighboring field to grow thistles, for the seeds will be blown into his own farm. And just for the reason that the North-West is a country of rapid growth, it is dangerous to allow evil to ripen unhindered, lest from it may come to us the seed of evil, and the country bring a curse instead of a blessing.

Moreover, it is our duty to provide for our own country, as for

our own house. And this part is now in its impressible state. The Jesuits want only the first seven years of a child's life, and in that time can bias it forever. So our best work for the North-West ought to be done now in its early years, for by this its future will be decided. And I might add, as another reason, that the North-West is likely to have a grand future. The country possesses all the elements of greatness. On its extensive plains and under its clear skies millions shall yet have their home. And because of this it is the basis of Canada's credit. For where there is such prospect of a vast population, made sturdy by hardship, owning the soil, there is assurance of prosperity, if there be that righteousness which exalteth a nation.

From that country shall come leaders and great men. In the East opinion is provincial. Few men seem able to take broad national views of the affairs and interests of our country. Each state in the Union is much the same to an American, but we seem to have jealousies and provincial prejudices. It would seem as if the fungus growth of party politics had struck its fibres through the whole body of national life. Here there is adoration of the unworthy simply because they belong to a certain party. In the West the question is not "To what party does such an one belong?" but, "Is he a man of *worth*?" I believe, therefore, that if we are to have true national spirit, it will be cradled on these boundless prairies; and that future leaders and great men of the country will come from among those who have breathed the free air of the West. Thence shall they come as coins from the mint, with such impress as the dies shall give that are even now being engraved. And shall not we—I speak to the friends who are here present, representing the money power, and to you, fellow-students, representing the power of hand and brain—shall not we earnestly labor, each according to his own power, so that there may be stamped on the growing civilization of that great country the impress of Christ, the King?

W. P. MCKENZIE.

Correspondence.

TWO COURSES.

To the Editors of the Monthly :

SIRS,—I trust that the contributed article, "Two Courses," in the November issue of the MONTHLY, has been read in the kindly spirit desired by the writer of it. The object of the article is stated negatively by saying that it is not to formulate a definite scheme for the division of the studies of the college into two courses, nor yet to disparage scholarship. It is simply to ask the question if the time is not near when such a division should take place? This question your contributor answers in the affirmative. His reasons for so doing are the demands of the curriculum on the one hand and those of the age on the other.

Since he has not given a definite scheme for discussion, and avowedly made no disparagement of scholarship I shall confine myself to the reasons given for an affirmative answer.

Does the curriculum of Knox College demand too much of those wishing to enter the Presbyterian ministry? I think not. It does fix a minimum standard to which all candidates, both for matriculation and graduation, must attain. But no maximum standard has been set up. Having once attained the minimum the whole field of unexplored knowledge is before the candidate. Neither is this minimum absolute and fixed. It can be lowered to suit special cases that present themselves for admission. We admit that little fault can be found with the "special courses" in these cases, though something might be said upon the facility with which, and even the mysterious way in which the lowering process takes place.

The curriculum is not extravagant in its demands. Neither does it require superhuman energy to successfully meet them. If the applicant for admission is thoroughly prepared for entrance upon the course of study which he is required to pursue and "diligent in business" there need be no necessity for the exercise of such energy and little cause for fault-finding.

It is perhaps true that such energy would be required to thoroughly *master* all the subjects laid down in the curriculum. But it is not intended that he should master all or even any one of them

in his college course. In that course he can do little more than take a survey of the whole field. In that survey he ascertains what there is to study, and also that for which he is best adapted or which is most to his liking. He has but cleared the ground and found out "the state of the question" as a preparation for thinking down into his favorite subject or subjects.

But surely it is not supposed that even a division of the course would enable anyone to master a single subject in the theological course in the short time at his disposal. It is not possible even in other departments of learning. For who among the honor men of the University ever imagines, for a single moment, that he has at the end of his course anything like thoroughly mastered the subject to which he has specially devoted his attention.

The object of a college or any other educational institution is to give power to acquire knowledge, and facility in the right use of it when acquired. It is there that habits of study and methods of work should be formed. The man who enters college for the mere purpose of gratifying his thirst for knowledge or intellectual power in any particular department, and has no ulterior worthy object in view, is liable to become the personification of intellectual selfishness. He matriculates with the substantive and acquires the adjective during his course. The age makes no demand for such intellectual sinners. Most decidedly that part of the age represented by the constituency of Knox College does not ask for them. It wants men who are preachers, and not fossils who are specialists. But the division of the course would tend to create the latter class. Of course I do not wish to disparage specialists. The world needs them once in a while to think down into, up through, and all around some of those subjects that trouble the minds of simple men.

The curriculum as it now stands has this legitimate end in view. It may not be, in fact is not, reached in every instance, but no division would assist the one who has failed. We must look for a remedy in a modification rather than in a division of the curriculum. If, as is hinted at, there be useless chapters in systematic theology, or obsolete heresies in apologetics that are dead beyond hope of resurrection, by all means let them be cast forth. Or, if it can be proved that it is not necessary to know Greek, or that a knowledge of Hebrew can be dispensed with, then away with them. But let us first have the proof.

It is true that the age demands practical men, men who know men and the truth they wish to make known. Let the curriculum be so modified that the departments of homiletics and pastoral theology shall have a place proportionate to their value. Fancy Euclid devoting eight or ten times the amount of time and space to his first principles, that he does to the application of these to particular theorems and problems. And yet that is practically what the curriculum demands of us. Let the modification embrace the extension of the study of these two subjects over the full course and the demand of the age will be satisfied.

D. G. McQUEEN.

THE MISSIONARY SOCIETY'S MEETINGS.

To the Editors of the Knox College Monthly:

SIRS,—A letter "hurriedly" written by Mr. Duncan, and published in your last issue, calls for some comment. The aim of the writer is unquestioned—the good of the Missionary Society, to make the Society a livelier factor in stirring up missionary life in the college. But his vigorous pen carried him beyond what was prudent in one or two instances.

The Missionary Society has received noble support from many friends outside the college; their interest and means have enabled the Society to do effective work. Now, to such persons Mr. D's letter is apt to convey a wrong impression. For, first, it hints and even says that the Society's meetings are not conducted in a very business-like way—that many an hour is "absolutely wasted" because business is not despatched with celerity. Now, I submit that when it is recollected what amount of business the Society must dispose of in *six* meetings, the marvel is how quickly, yet successfully, this is done. For instance, last year the Society dealt with the reports of twenty missionaries and half-a-dozen bishops, the appointment of seventeen missionaries, the selection of an equal number of fields—a work that requires much care and time—plans for changing a large deficit into a surplus, much correspondence, discussions of many excellent schemes, and so on. And this year has the Society been less business like? In the two meetings already held much matter was disposed of, and the work of this year expeditiously put under way.

Again, in reference to the reports of missionaries—and this is Mr. D's point of attack to which one would wish he had confined his attention—the remarks are too sweeping. As a member of the Society for six years,

I must express my conviction that less useless and extraneous matter appeared in the reports last year than in any of the preceding five years. Year by year I have noticed with pleasure how few non-essentials—how few even “passable jokes”—were in these reports. And this year, with one solitary exception, the reports have had “brevity and conciseness.” And surely that exception did not warrant such a sentence as this: “Which of us has not been bored beyond endurance by listening to many of these reports?” Besides, why should any member of the Society—Mr. D. included—meekly submit to any report that bores beyond endurance?

In view, then, of these facts that go to shew how admirably the work of the Society is transacted, I humbly protest against using any space of our college journal in a “discussion of improved methods of conducting the business” of the Missionary Society. And I do this also, not because I think the business of our Society is conducted faultlessly, but because I believe that instead of pointing out better methods of working through THE MONTHLY, we should first do so in the Society itself, and, then, if the Society do not heed us, let us resort to other means.

Yours, etc.,

J. MCGILLIVRAY.

Editorials.

THE TYRANNY OF ORGANIZATIONS.

ONE of the significant signs of the times, is the desire for organization on the part of men engaged in common callings, advocating common principles, claiming common privileges. Such organization is not necessarily an evil. Union is strength. Hence we have, and must have, organizations and parties. But the dangerous tendency of these organizations, is to become tyrannical, and of these parties, to become despotic. One cannot view the present state of matters but with apprehension. We are familiar in the political world with such phrases as “French vote,” “Catholic vote,” “Liquor vote,” “Labor vote,” “Temperance vote,” “Presbyterian Premier,” “Methodist representation.” These are terms that should have no place in the vocabulary of politics. Men vote as citizens, not as members of an organization: otherwise they are slaves, and the organization a tyrant. Organized labor, for example, may defeat the end desired. Trades Unions, originated to resist the oppression of monopoly, may themselves become, and are fast becoming, tyrannical. So, too, men are called to represent and rule in the State, because they are citizens of the State, not because they are Presbyterians or Methodists. When Methodism shall have produced more men fitted to rule, there will be more Methodists among the rulers of the land. But they will be rulers, because they are citizens, not because they are Methodists. When, at the last General Conference, several promi-

ment delegates deplored the comparatively small representation of Methodism in Parliament. and among the public men of the country, and would counsel their members to give their political support to Methodists, they uttered a most pernicious doctrine, which, if logically carried out, is treason against the State. Whenever a church forgets her true purpose, and abdicates her place as a moral agency, and becomes a political factor in the world, she not only loses spiritual power, but, becoming an *imperium in imperio*, inaugurates a kind of civil war. That is what the Church of Rome did centuries ago. She became a huge political organization, and hence we have the "corporate Catholic vote." But "corporate Catholic vote" is no worse than "corporate Methodist vote," or "corporate Labor vote," or "corporate Temperance vote," or "corporate Orange vote." A "corporate vote" of any kind is a curse. It is so because it artificializes conscience; it mechanicalizes men; it enslaves men; and, like "dumb driven cattle," they march to the polls.

This despotism is manifested in a greater or less degree in nearly every corporate community. In politics it is, perhaps, at present most oppressive. Unquestioning allegiance to Party regardless of Policy, blind support of leaders regardless of the principles they advocate, and the virulent abuse of all who take different or opposite views of questions upon which men may reasonably differ, has made Partyism tyrannical. It is not against the existence of political parties we protest. These may be necessary for the carrying out of great plans and policies of government. But whenever men are bound to give "a straight party vote," "a corporate party vote"; whenever mere numbers rule, and "call in the members" decides the question, then Party domination becomes despotism.

The tyranny of educational institutions may not be so alarming. Yet wherever, as is too often the case, the scholar is made to serve the school, wherever the individuality and the aptitudes of the pupil are overlooked, wherever the "Gradgrind" system is adopted, the intellectual life of the student is stultified by the tyranny of the institution. So, in matters of social custom, temperance and social reform, men are required to pronounce the shibboleth of certain organizations or be visited with social ostracism, or have their motives impugned and their characters defamed. So, too, in ecclesiastical affairs. Organizations and systems are tyrannical the moment they trench upon or destroy the liberty of the individual. Such was the policy and such the fate of the Church of Rome. So tyrannic did Rome become that the organization became everything and the individual nothing. Salvation became simply the safety of an institution. If the institution errs, so much the worse for the institution. Hence, millions of unregenerate men throughout the habitable globe, deluded by priestcraft, creep into the institutions of Rome, that behind the sacraments of the Church, they may hide their nakedness from God.

In ecclesiastical matters we call such domination Popery. But the occupant of the Vatican chair is not the only Pope. We have other Popery in Canada—political Popery, social Popery, educational Popery, industrial Popery. Anything that usurps the supremacy of conscience and the right of private judgment is Popish. Any tyrannous organization—be it "Party," "Labor" or "Orange"—is Popish. To such an extent have the principles of Popery permeated our institutions that another Reformation may be

required before the century closes. Whether it shall be so or not, or whether, as some fear, civil war will be the outcome, we do not say. That Christianity is the only solution of these vexed questions, we do not doubt; but the application of its principles to the present crisis, we cannot now discuss.

THE PARTY PRESS.

ANOTHER political contest has come and gone. Politicians and newspaper writers may now find leisure to ask themselves, how many of the statements spoken or written in the heat of party strife, they could wish to be forgotten.

It would be a poor compliment, indeed, to suppose that all the articles that have appeared during the past few weeks, are the utterances of men under the influence of deliberate conviction. We claim no merit for originality when we remark, that the effusions of the party press during an election campaign, are such as no right-thinking mind, can view without regret. We are accustomed to look upon the picture drawn by Dickens of political matters in *Eatonswill*, as somewhat of a burlesque, but in Canada, at least, we can scarcely flatter ourselves that the picture is many degrees removed from literal truth. It would be an easy matter to make, from the papers issued during the late campaign, a collection of epithets, that would be savory morsels in the mouths of the redoubtable Pott and Slurk. Such things ought not so to be. If party politics are a necessity, surely it is not too much to expect, that newspaper articles at least, which find such ready entrance into the homes of the people, should be written with a due regard for truth and ordinary fairness. *May the time speedily come, when the press shall be so entirely controlled by Christian principle, that the one-sided presentation of truth, as well as the malicious libel, shall be relegated to its proper place, among the things that are unworthy of men who are seeking the highest interests of their country.*

SPECIAL COURSES IN THEOLOGY.

IN an article which appeared in the November number of this journal, the question was raised by Mr. J. C. Smith, whether the curriculum of Knox College might not, with advantage, be rearranged, so as to relieve those possessing special taste or aptitude for certain departments, of part of the work connected with other departments, and allow them to devote their attention to special subjects, more exclusively than is at present possible. A letter from Mr. D. G. McQueen, in this issue, discusses the same question. We direct the attention of our readers to this letter.

If we understand Mr. Smith, he suggests that it might serve the interests of theological learning, to establish in Knox College, a number of special courses, such as we are familiar with in the University of Toronto. For example, one man whose previous training had been obtained by a study of Hebrew, Greek and Latin classics, might devote himself, during his theological course, to the study of Exegetics. Or a Science graduate

might make a specialty of Apologetics. Of course, as in the Universities, those pursuing special courses would be expected to obtain a fair knowledge of other branches.

It is questionable whether it is a wise thing for the University authorities to encourage under-graduates to take what are known as Honor Courses. Very few men, on their entrance into the University, are fit to become specialists. By this we mean that very few men, if any, when they matriculate, possess the amount of general knowledge and the broadness of culture, which alone can fit one for becoming a specialist in any department. To illustrate this. The Professor of Metaphysics in University College once complained, that the students in his class did not understand the definition given by physicists of "Force," and so were unable to comprehend some statement he had made. The truth is, that the departments of knowledge are so connected that some little acquaintance with nearly all, is essential to the mastery of any one of them. It is worth considering, whether special courses should not begin with the third or fourth year, when in the previous two or three years, an under-graduate might be expected to have attained to some knowledge of at least, the more ordinarily studied subjects on the curriculum. A wider, even if a rather cursory view of the field of knowledge, would be a good preparation for the cultivation of a particular portion of it.

When we turn to the theological curriculum, the objections to specializing seem even greater than in the case of the University curriculum. In Knox College, the course of study extends over only three sessions of six months each. Is there time in that brief period to do more than take a survey of the field of theological learning? And should a man be allowed to devote himself to the cultivation of a single department without first having obtained a general knowledge of all the departments? It does seem that it would be better for the student of theology to postpone specializing until he has completed his college course.

The Senate of Knox College has prescribed a course of study for the degree of B.D. We think that this course might advantageously be divided so as to allow a man to be graduated B.D. in, for example, Systematic Theology or Apologetics, without being required to pass in other subjects. A year or two ago it was found advisable by the Senate of Toronto University to allow students of Science to be graduated in one of three sub-departments instead of requiring them, as previously, to take all three. Might not some such readjustment of the B.D. course be made so as to bring that degree within reach of those who may not be proficient in some department, but whose general learning and attainments in some other departments, make them worthy of this honor? Of course, no student or graduate of Knox, desires to see any such change as will cheapen her degrees. If we must have cheap degrees, let us continue to import them. We hope they will never be produced in Canada. But, as the experience of the University shows, some such change as we have suggested, might be made without lessening the value of degrees.

We do not think, then, that it would be wise to begin the process of specialization in the ordinary curriculum of this college. But we are of opinion, that a change in the direction of specialization might, with profit, be made in the course for B.D.

Reviews.

THE HISTORY OF ISRAEL. By HEINRICH EWALD. Translated from the German. 7 vols., 8vo. London: Longmans, 1878-1885.

Ewald was undoubtedly the most influential Old Testament scholar of his time. Born in Goettingen, in 1803, most of his life was spent as a professor in the University of his native town. Commencing author at the age of 19 with an elaborate treatise of remarkable learning and acuteness, intended to uphold the traditional view of the unity of Genesis, his literary activity continued without cessation till his death in 1875. A complete biography of the man and scholar has not yet been written, for as he was a determined foe to Prussian domination, and an active member of the old Hanoverian party, a faithful record of his life would be distasteful to the present rulers of the country. It is sufficient to say a few words by way of a general notice, as an exhaustive review, even of the work at the head of this article is not intended here, and a bare enumeration of all his published writings would fill more space than is at my disposal. He led what may be called a remarkably full life. He gave of the treasures of his learning and thought without stint to his generation. His works, leaving out the political, may be divided into four classes: linguistic, exegetical, historical and theological. In all that he wrote his interest was mainly Biblical, and centred usually in the Old Testament. His purely linguistic writings were devoted chiefly to Biblical Hebrew, and in this sphere the best service done to Hebrew grammar in this century was his reconstruction of the Hebrew syntax. In his Old Testament commentaries, which cover all but the histories, his success was greatest in upholding the development of the thoughts of the sacred authors, and in delineating the æsthetic, emotional and moral character of the prophecies and the poetical books. As a theologian he gave to his last great work, on "The Word of God," a thoroughly Biblical character, being then and always an expounder. As a sacred historian his leading purpose was to trace the unfolding and influence of the great moral and religious ideas which lay at the foundation of Israel's existence as a nation, and contained the germs of the religion that was to embrace the whole world. This history which, in its original form (4 vols., 1843-1850), embraced only Old Testament times, was afterwards extended so as to include the New Testament also. In the third edition (1864-1869), the complete work embraces seven volumes. The translation into English has been done by competent hands under careful superintendence. Ewald's style is difficult to read and to translate: a literal version makes only a half English book, and a free translation must be really a paraphrase. To those who can read him in the original, the task is much pleasanter. Yet the greatness of the work renders it indispensable to all critical students of the Bible.

Most of the interest attaching to the work centres in the Old Testament history, in which the author has but few rivals, while in his treatment of the New Testament he has very many. After a long introduction, chiefly upon the sources of the early history, its chronology, and the territory which was

its theatre, Book I. treats of the "preliminary history," up to the time of the migration to Egypt; Book II. deals with the "Theocracy" from the training in Egypt to the rule of the Judges; Book III. takes up the "Basileo-Theocracy" till the death of Solomon; and Book IV. the "disruption and decline of the kingdom," while Book V. is devoted to Ezra and the Hagiocracy, to the time of Christ. The discussion of all the matters dealt with in the history is very thorough and minute. The author's standpoint towards the facts of the Old Testament is in general more free than that of most English and American commentators, but it might be called conservative as compared with that of the more recent school of Kuenen and Wellhausen. With regard to the entire history, he assumes that tradition has played a great part, and that the compilers of the several documents have not, in all cases, stated the events in the exact way in which they occurred. At the same time he is quite clear about the inspiration of the Old Testament as a whole, and holds that its worth and religious truths are to be apprehended and assimilated by men of all ages for their salvation. In criticizing Ewald's views we must not forget that his general attitude of independent criticism is shared by nearly all German scholars, and that in his enthusiasm for the great living principles of Old Testament teaching, he is perhaps surpassed by none. The famous Eichhorn, his predecessor in Goettingen, was the representative of a school which treated the Old Testament mainly as literature, without much regard to the eternal validity and worth of its central doctrines. Now, when we consider that the influence of Ewald as a teacher, and inspirer of teachers, of Biblical criticism, has been simply unequalled, we cannot be too thankful that enthusiasm, single heartedness and vigor such as animated Ewald were given to the illustration and vindication of what all must regard as being the most important elements of the Old Testament Scriptures. For the rest, the work before us may be unhesitatingly commended for its wealth of archæological and philological illustration, and the rare power of combination and constructive skill which it displays. It will not be forgotten that Ewald was as dogmatic and positive as he was original and profound, and the reader will not fail to observe that many of his theories have already been abandoned by scholars everywhere.

It should be added, for the sake of completeness, that the whole translated work will consist of eight volumes, the last of the series on the New Testament having not yet appeared.

J. F. McCURDY.

Univ. College.

GATHERED SHEAVES. From the writings of the late JOSIAH COPLEY, with an introduction by Rev. S. H. Kellogg, D.D. New York: Randolph & Co. Toronto: W. A. Briggs & Co.

This selection from the writings of a Presbyterian layman, with an introduction by Dr. Kellogg, of this city, is most admirably adapted to the end sought—the making real and practical to the common mind those wonderful spiritual truths revealed in the Bible. The variety of the selection is most pleasing. In the sixty-nine papers given, there is not one dull or unreadable. They are plain, clear and pungent. Helpful they will most

surely be to all readers who love to think about Divine things. The writer was evidently one of those independent thinkers who bow with full submission to the absolute authority of the Divine Word, while closely following and appropriating the revelation given. That this is done in no servile spirit will be seen from his paper, page 46, on "A New Revision of the Psalms." A biography of the author is prefixed to the volume, and is most suggestive, in its brief, personal description of the man, and of the circumstances under which his character was moulded, and his influence for a long life made so emphatic, as a living testimony to the Truth. The themes which follow attest the fidelity of this sketch. In the preface to a former volume, Mr. Copley says, "It has been the happy lot of the writer to have had his place in Beulah since his childhood, and never to doubt that the kind and loving Proprietor was speaking to him, and to all, when he said, "Eat, O friends." So for many years he has been gathering the fruits of that safe and happy land." It is well that Christian laymen, who are trained to practical life, and are deservedly respected and honored, should give to the Church and to the world, through the press, such able, thoughtful and useful works as this volume presents. The same truths presented in homely terse, Saxon words, such as men of business are wont to use, will arrest the attention of many minds, when the usual style of the schools, and of professional training, fails of any effect. We trust more of our Christian laymen in this country, as well as in the States, will give to the world their thoughts upon Divine subjects, and their experience of Divine promises. Every channel of impression upon the men of this busy and worldly age should be faithfully used, that the needed testimony for Christ may speedily be spread world-wide. The perusal of this volume will open to many anxious minds the two-fold power of the Gospel. As Dr. Kellogg suggests in his pertinent introduction, the subjective power of the Divine life, manifest in objective forms, finds in this witness a most worthy example. This is vital to the result sought by our Lord in His prayer, the conviction of the world. It is a cheering sight to see the increasing desire among Christians to know the power of Christ's resurrection. This volume gracefully unites the living experience and the vital testimony of that deep and precious saying of our Lord, "If ye abide in Me, and My words abide in you, ask what ye will, and it shall be done unto you" (Rev. Ver., John xv. 7), and the counterpart by the beloved disciple—from the same One, "He that saith *he abideth in Him*, ought himself also so to walk, even as He walked."

H. M. PARSONS.

THE REVELATION OF ST. JOHN. By WILLIAM MILLIGAN, D.D. London : Macmillan & Co. Toronto: John Young, Upper Canada Tract Society.

This volume constitutes the Baird Lecture for 1885, and forms a worthy addition to the works already given to the world on that foundation. It consists of six lectures which are enriched by four appendices, dealing with the authorship of the Apocalypse, its relation to the fourth Gospel, and the date and the unity of the book. In his introductory lecture, the author

discusses the difficulties which lead to the neglect of the Apocalypse. The second lecture deals with the influences moulding the conception of the Apocalypse. Among these he assigns a place at least sufficiently prominent to Christ's discourse recorded in Matthew xxiv. If we are not mistaken, however, Dr. Milligan's view of the Apocalypse has had quite as much influence in moulding his conception of Matt. xxiv. as that difficult and obscure chapter can have had in moulding the conception of the book of Revelation.

The third lecture is devoted to the structure and plan of the Apocalypse, and the fourth to its interpretation. He reviews somewhat carefully the three leading systems of interpretation. The continuously historical, the Futurist and the Præterist are examined, and all are in turn rejected. The fifth lecture is devoted to the design and scope of the Apocalypse, and the sixth lecture gives a careful and somewhat elaborate exposition of what the author regards as the correct interpretation of Revelation, chap. xix. 11, to chap. xxii. 5. It will be seen from this outline that, while the author expounds only a small portion of the Apocalypse, the topics discussed demand for their satisfactory settlement definite views of the import and bearing of nearly the whole book.

Dr. Milligan handles his theme in an able and scholarly manner, and writes in an excellent evangelical spirit. He has evidently devoted much thought to this interesting and difficult portion of the Holy Scriptures. Even those who differ most widely from his conclusions, may find much from which they can draw instruction. These lectures deserve to be carefully read and studied, as a valuable contribution towards an intelligent apprehension of the meaning of this mysterious book. Few careful students will accept it as more than a contribution towards the elucidation of this prophetic book. It can scarcely be regarded as presenting a satisfactory solution of many of the difficult problems with which it deals.

Dr. Milligan's standpoint is very far removed from that of the literalist, whose gross and sensuous interpretations so often offend the spiritually-minded student of the Word. Many will regard his book as marking the swing of the pendulum to the opposite extreme. His tendency appears to be to reduce the entire symbolism of the book to little more than a pictorial representation of the great principles involved in the conflict between the kingdom of Christ and the powers of evil, as these are displayed throughout the Christian dispensation. The predictive element, so far as definite historical events, or even the general trend or course of history is concerned, is entirely eliminated. The predictive element which appears to remain, is only what may be involved in a deeper insight, than ordinary persons possess, into the great principles which are at work in the history of the Church and the world. We can scarcely suppose that this can be deemed a satisfactory view of a book which so distinctly purports to make known "things which must shortly come to pass," and things which evidently reach on to the second Advent, when Christ cometh with clouds and every eye shall see him. The view which runs through Dr. Milligan's book may be gathered very fairly from some general principles which he lays down to aid us in understanding the purpose of the Seer, and in appreciating the manner in which it has been accomplished. These are,

1. That the Apocalypse embraces the whole period from the First to the Second Coming of the Lord, without positively determining whether it shall be long or short. The Seer, he tells us, has separated the ideas to which he gives expression from all thought of the time needed to embody them in fact. In an ideal representation intended to set forth the inherent tendencies and the ultimate issues of a course of action, events which, in their evolution, will occupy a long time, may, with perfect propriety, be set forth in one picture from the writer's pen, because the same principle runs through them all.

2. That within this period the Apocalypse sets before us the action of great principles, and not special incidents. In this respect, he thinks, it follows closely our Lord's last disclosure in the Synoptic Gospels, *vide* Matt. xxiv. He imagines there is almost no prediction of particular events either in the disclosure of Christ or in the visions of John. He recognizes in the words of Christ a reference to the destruction of Jerusalem, but he sees in them nothing else which can be regarded as properly predictive. Indeed, he informs us, that in this respect the Apocalypse is only like all true prophecy which contains mainly the enunciation of the great principles of God's government of men, and not the prediction of special events. While Dr. Milligan admits that there is to be found in prophecy the prediction of future events, he assigns to this element a very subordinate place, which, we venture to think, scarcely corresponds with that given to it in the New Testament. And, so far as the Apocalypse is concerned, he maintains that we are not to look for special events, but for an exhibition of the principles which govern the history both of the world and the Church. The book deals with principles which are always essentially the same.

3. That we are entitled and required to interpret in a spiritual and universal sense the language of the Apocalypse which, at first sight, appears to be material and local. He holds that words like Israel, Jerusalem, Zion, the temple, the altar, etc., are to be understood spiritually as expressive of analogous realities under the Christian dispensation. From the general views of the author of the Apocalypse in reference to the Christian system, it is inferred that his local words and figures do not necessarily carry with them a local meaning, but are to be taken in the broad and spiritual manner in which they are so frequently employed by the apostle Paul, *vide* Gal. iii. 7 and Gal. iv. 26 and 2 Cor. vi. 11 and Eph. ii. 21. It is evident that if these principles are viewed as correct, they will develop a style of interpreting the book of Revelation very unlike what has largely prevailed in the past.

Whatever may be thought of the principles underlying this volume, we are disposed to think that a number of the applications made of them will not be readily accepted by Bible students. In respect to the "thousand years" of Revelation xx., he holds that the fundamental principle to their right understanding, is that they express *no period of time*. Like many other expressions in the Apocalypse, their real is different from their apparent meaning. "They are not to be taken literally. They embody an idea; and that idea whether applied to the subjugation of Satan or to the triumph of the saints, is the idea of *completeness*. Satan is bound for a thousand years—*i. e.*, he is completely bound. The saints reign for a thousand years

—*i. e.*, they are introduced into a state of perfect and glorious victory." P. 211. The "little time," of the same chapter, during which Satan is loosed, is explained to mean "the whole Christian age," which is regarded as the meaning of that phrase in chapter vi. 11. Satan is completely bound to Christians through Christ's victory over Satan. In principle Satan was once for all vanquished on Calvary, and his power was broken. He had no longer a right to act as a deceiver of the nations. "He met in reality the fate which he was able in a temporary and shadowy form, to inflict on Jesus—he was bound and shut up in the abyss, and the abyss was sealed over him." P. 216. In one sense Satan is held to be bound, and in another sense loosed, throughout the whole Christian dispensation. The fact that Satan is said to be loosed "*after*" the thousand years are finished is explained by saying, that "the thousand years being a symbol not of time, but of completeness, it belongs to the same symbolism to use the word "*after*" not in a chronological sense, but rather with the force of subordinating the secondary to the primary effect." P. 212. This explanation is surely more ingenious than satisfactory.

Again, he assures us, "the New Jerusalem is an ideal picture of the true Church now," p. 228. The New Jerusalem has already come down from God out of heaven, and has been in the midst of us for eighteen hundred years. In the sense in which Dr. Milligan means this, we may quite readily admit the fact, but we are slow to believe that this is all that is meant by the sublime imagery of the closing chapters of the Apocalypse. Such a conception of these chapters breaks in upon the unity of plan which pervades the visions of the book. We may add that we can see no reason why the lake of fire may not, with equal propriety, be viewed as an ideal picture of the consequences of sin in the present life to the wicked.

But while there is not a little in Dr. Milligan's book to which we take exception, we regard the volume as well worthy of careful study.

Knox College.

WM. MACLAREN.

THE CRISIS OF MISSIONS; OR THE VOICE OUT OF THE CLOUD. Rev. A. T. PIERSON, D.D. New York: Carter & Bros. Toronto: Upper Canada Bible Society.

The author of this little volume is well known as a clear, forcible and attractive writer. The book before us is written in a bright, lively, exceedingly readable style. It is valuable as setting forth in a strong light, the duty of the Christian Church to increase her efforts to spread the Gospel; the state of the work in various Mission Fields; the hindrances as well as the encouragements met with in carrying on missionary enterprises; the enhanced responsibility resting on the Church to go on to take possession of heathendom for her Lord, in view of the doors that are being thrown wide open for the entrance of the Gospel. Dr. Pierson points out that the present time forms a crisis in the history of missions. We are told what our author means by a "crisis." "It is a combination of grand opportunity and great responsibility, the hour when the chance of glorious success and the risk of awful failure confront each other; the turning-point of history and

destiny." After a rapid *resumé* of the history of missions and a bird's-eye view of the present condition of the work, it is declared that this combination *now* exists; that at the present moment there is the "chance of glorious success" and the "risk of awful failure"; that the Church has already reached this "turning-point." In order to meet this crisis, we are told, it is necessary that the Churches of Christendom bring into play vastly greater forces of consecrated hearts and brains and material resources. It is pointed out that the people of Christian lands might easily give much more than they do give for the missionary cause, without touching their actual necessities and comforts. This assertion cannot be questioned, surely when for *whiskey*, which is neither a necessity nor a comfort but the right arm of the devil, nominally Christian people spend annually *nine hundred millions of dollars*. In the closing chapter of this book, Dr. Pierson advocates the calling together of a World-Council on Missions. He points out that at such a Council workers from every mission field might be present to give information as to each field's special circumstances and needs; that the whole world-field might be mapped out, and its different portions assigned to various organizations for evangelization; that arrangements might be made for a systematic distribution of workmen to the various fields. A World-Council meeting at—say—Jerusalem, where the Lord of Glory was rejected, to devise means for bringing the whole world under His sway, would certainly be a grander gathering than any described by a Carlyle or a Macaulay. And on utilitarian grounds the summoning of this Council is easily defensible. "The Crisis of Missions," of which we have ventured to give this cursory account, will be read with interest by all who are concerned to know the present condition and future prospects of mission work, and the special and pressing claims of that work upon them.

THE CHURCH AND THE COMMONWEALTH: DISCUSSIONS AND ORATIONS ON QUESTIONS OF THE DAY. By REV. WM. COCHRANE, D.D. With numerous and appropriate illustrations. Brantford: Bradley, Garretson & Co., 1887.

This is a new book of 560 pages. We opened it expecting, from its title, to find discussed the very important subject of the relation of the Church to the State. Instead, however, we find sermons and addresses, evidently selected and arranged by the compilers, from the pile of manuscripts accumulated in the study of the author, during a twenty years' ministry. Under "Questions of the Day" are discussed such subjects as Christian Citizenship, Capital and Labor, Popular Amusements, Sceptical Objections to Prayer, Marks of a Genuine Revival, Is the Church of To-Day Apostolic? Thanksgiving Memories. Then there are a half-dozen biographical discourses on such men as Luther, Carlyle, George Brown, Lincoln, Garfield, Grant. Under the headings "Character and Culture," "Religion and the State," "Christ's Kingdom," we have a number of interesting but by no means consecutive discourses on a great variety of subjects. One is puzzled, indeed, to know why a volume of such addresses as these on such subjects should be called "The Church and the Commonwealth"—except it be that

every book must have a title. Of the *contents* of the book we need scarcely speak. Dr. Cochrane is well known as a preacher, lecturer and author. These sermons are, we presume, fair specimens of those delivered in Brantford during his long and successful pastorate. Whether they are homiletically constructed we do not say. In them, as one would expect, are many truly eloquent passages. There are many more passages mutilated by the seemingly hap-hazard distribution of punctuation points. It must be vexatious to an author to have his finest sentences rendered meaningless by a stupid, careless or ignorant proof-reader.

The mechanical part of the work is not altogether creditable. The binding is cheap but showy; the designs on the cover are meant to be artistic, but are certainly not suited to a volume of sermons. The letter-press is good. A good cut of Zion Church, Brantford, adorns the frontispiece. In the Biographical section are pictures of the several men referred to. Then there are scattered through the book, at convenient intervals, a number of illustrations—by Doré and others—such as one finds in cheap Family Bibles. Why they are here and what they illustrate is difficult to know. Sermons should be illustrated—but not by cheap wood-cuts of pictures, the originals of which are condemned by eminent *connoisseurs*. These may do well enough for children's magazines, but are rather incongruous in a volume of sermons. It is to be regretted when a work by a Canadian author is got up by Canadian publishers in a style that in any way offends good taste. They surely do not suppose their readers are so uncultured as not to be offended at gaudy binding and commonplace wood-cuts.

FUTURE PROBATION: A SYMPOSIUM ON THE QUESTION, "IS SALVATION POSSIBLE AFTER DEATH?" London: James Nisbet & Co. Toronto: S. R. Briggs. Price, \$1.50.

The question: "Is Salvation Possible After Death?" is of the highest speculative and theological importance, and the discussion of it by able and thoughtful men cannot but be of interest. This discussion was carried on in a series of papers in the popular form of a symposium in the columns of the *Homiletic Magazine*, by writers and thinkers of distinguished ability. These papers are reprinted in book form and present a goodly volume, well got up, of 325 pages.

The writers, thirteen in number, do not by any means take the same view of the subject. In fact the subject is looked at from nearly every standpoint, and many contradictory opinions are advanced and defended. The following may be named as representing four different types of writers:—Rev. Stopford Brooke, M.A., who goes far beyond the question and affirms the certain final salvation of every member of the human race; Rev. Edward White, who pronounces against universal salvation, and in favor of an offer being made after death to those to whom that offer has not been made in this life; Rev. Dr. Littledale, who does not give an affirmative answer, but is inclined towards universal restoration, and to the theory of probation after death; Rev. Principal Cairns, who, writing with characteristic reverence for Scripture, does not see any ground for

entertaining an "eternal hope." Besides these, however, we have able articles by such writers as Revs. Prebendary Leathes, Rabbi Singer, J. Page Hopps, Dr. Landels and others, who, while agreeing, in the main, with one or another of those referred to above, differ from them in important details. On the whole, the book is a good one, and cannot but be both interesting and helpful to every intelligent and thoughtful reader.

THE PASTOR'S DIARY AND CLERICAL RECORD. Non-denominational Revised and Improved. Prepared by LOUIS H. JORDAN, M.A., B.D., pastor of Erskine Church, Montreal. Montreal: W. Drysdale & Co, Toronto: James Bain & Son. Price \$1.00.

This is the third edition of The Pastor's Diary. It is, on the whole, an improvement upon either of its predecessors. Several of the less useful of the Registers having been omitted, the present edition is less bulky in form, and so can be more easily carried. We can strongly recommend the *Diary* to all pastors desiring a compact and yet comprehensive Record—and every systematic pastor uses a Diary of some sort—as being the best we have yet seen, and as giving good satisfaction to many pastors in the city and country who, we know, have given it a fair trial.

ATLAS OF THE PRESBYTERY OF ST. JOHN, N. B. Compiled by REV. T. F. FOTHERINGHAM, M.A., St. John, 1886. Price 50c.

This Atlas is the neatest thing of the kind we have ever seen. The maps are admirably executed, showing the different pastoral charges, mission charges, mission fields, etc., in the Presbytery, and the distances between them. The references, explanations, etc., are complete. The whole work displays not only great patience, but also taste and skill, on the part of the compiler; and Mr. Fotheringham is to be congratulated on his success in preparing an Atlas at once tasteful and very useful. Anyone desiring to know "the lay of the land" in that Presbytery cannot do better than procure this Atlas.

We welcome the reappearance of *Scribner's Magazine* [New York: Chas. Scribner's Sons. Toronto: McAlinsh & Ellis], the first number of which has met with deservedly great success. Ten years ago *Scribner's Magazine* was sold to the *Century Co.* Since that time the *Century* has been taking its place. But that magazine, in many respects one of the best in the world, has lately been getting into a rut. Its long drawn out war papers are becoming monotonous to Canadian readers. *Scribner's* will be more flexible. The January number is excellent. The illustrations are good; the reading matter varied, interesting and valuable.

Here and Away.

THE same to you !

COLLEGE re-opened on January 5th.

THE students are all back to work—eighteen of them on the "home stretch."

J. M. GARDINER, '85, is laboring at Battleford, N.W.T. We are glad to know of his success.

JOHN A. ROSS, '85, has accepted the call from the congregation at Dundalk, where he has been doing successful work since graduating.

DAVID BICKELL, '82, Mount Forest, spent a day and a night with us this week. Our old students are always heartily welcomed.

REV. WM. BURNS, the indefatigable agent of the Endowment Fund, spent a day in Goderich recently and raised upwards of \$1,100. It was suggested in our last issue that the \$200,000 be raised before the close of '86. To assist in carrying out this suggestion, one recent graduate sent in a subscription of \$50.

THOMAS SCoulAR, '80, for six years pastor of Erskine Church, Hamilton, left this week for New Westminster, B.C., to take charge of the congregation made vacant by the death of J. S. MacKay. It is a good thing to have such tried and worthy men at important points in that rapidly opening country. Our readers may expect an article on the work in British Columbia from Mr. Scoular before very long.

A LARGE number of students went home to vote during Christmas vacation. They think one clause, at least, of the new Franchise Act an improvement. We do not see why students, who have studied Political Economy and are well acquainted with the affairs of the country, should not be as capable of casting an intelligent vote as scores of the "free and independent" who never were beyond their market village, know nothing of the principles of government, and have nothing to recommend them except the required property qualification.

THE first number of *Arcturus*, Toronto's newest literary journal, edited by John Charles Dent, appeared on Saturday, January 15th. It is a 16-page weekly, neatly got up; the letter-press and the paper are good. The primary object of those who are responsible for its birth, is to furnish the Canadian public with a weekly newspaper which, while preserving a high standard of literary excellence, shall deal with questions of general interest in a readable and popular manner. The contents of No. 1 is very inviting. The editorial and contributed articles are good. The other departments—Book Reviews, Correspondence, Poetry, Literary Notes, etc.—are well filled. One can scarcely foresee the future of a journal like *Arcturus*. If the fittest survives, we do not see why *Arcturus*, under Mr. Dent's editorship, should not have a long life.

THE circular recently issued to the Alumni of Knox College, in reference to the proposed Knox College Mission, has met, on the whole, with a satisfactory response. It is true that only some seventy-five of the three hundred addressed have, up to the present, replied; but it is very gratifying to be able to announce that by these about five hundred dollars have been promised. There can be little doubt that many, if not all of the rest, will yet reply, and if these should even give comparatively small contributions, the eight hundred or thousand dollars required will be insured. In many instances letters of a most encouraging character have been sent with the filled in blank form. Extracts from a few of these may appear in our next number.

SECULARISM is struggling in Toronto. Its latest effort was the publication of a weekly paper, the first number of which appeared last week. "Its aim will be two-fold—Destructive and Constructive"—to destroy Christianity and construct Secularism—certainly a large contract. Of course the changes are rung on "Science" and "Reason." That the writers have even the average share of "Science" or "Reason" one would never suppose from the articles written. They have, however, a large supply of hatred for Christianity and Christian morality. One article is headed "The Modesty of Agnosticism." Modesty!! Allen Pringle contributes a characteristically blatant paper on "The Failure of Theology." He possibly knows enough about theology to misunderstand theologians. The other articles, original and selected, are such as one would find in *The Truth-seeker*, or other second-rate infidel papers. From its title cut to the last advertisement it breathes venom against religion. It is scarcely worth while to notice the birth of this member of the journalistic family, as, being diseased, it is likely to be short-lived. Before very long we may able to say: "I sat by its cradle; I followed its hearse."

THE *Globe* in a recent review said:—"KNOX COLLEGE MONTHLY is improving every issue. The December number is particularly good. There is not a heavy or a badly written article in it." It is our desire that the MONTHLY should improve every issue; and in order that there may not be a "heavy or a badly written article in it," some articles shall have to be put in the waste basket. This we shall do, not only for the sake of the MONTHLY, and of the authors, and of our readers, but also because it would be an offence to our contributors to be asked to write for a magazine whose literary standard is so low as to admit "a thing dashed off in a hurry." We shall always make room for good articles well written; but we have no use whatever for poor articles badly written. We are anxious that students and graduates avail themselves of the opportunity we offer, and prepare articles on suitable subjects. But, as we ask a man to contribute only one article during the year, we expect that one to be the best possible under the circumstances. A literary man has no right to throw on the editors, the responsibility of rejecting his contribution because its sentences will not parse. He should mercifully destroy it himself, as being a thing unworthy. One article carefully prepared does the writer more good than a dozen ill-prepared ones.

"HERE AND AWAY" had a look over the subscription list recently. It was interesting. There are two columns, paid and unpaid. The former of these is, of course, the longer. But in the latter are the names of some who would be surprised if they saw that list. There are there the names of some who have been getting the MONTHLY regularly for four years. We would not mention the law that holds a man responsible for the subscription price of any publication, as long as he takes it from the post office; but we would say that each issue of the MONTHLY, for printing alone, costs us nearly one hundred dollars. In past years we paid expenses. This year, however, the enlargement of the MONTHLY increases our expenditure. It is therefore necessary that all subscriptions be remitted to the treasurer at an early date. We know you have simply forgotten it—the sum being so trifling. Before five years you will be proud if you can say, "I stood by the MONTHLY from the very first. I knew it would grow to be the best magazine in Canada."

EXCHANGES.—Several of our college exchanges have been putting in an appearance somewhat irregularly this year; some of them nearly a month behind hand. It is gratifying to note the absence of the old worn-out jokes at the expense of freshmen, from the columns of some journals who used to be great sinners in this respect. The *Varsity* keeps the high place reached in past years, we would not like to say it has risen any higher. *Queen's College Journal* is, perhaps, better than in some past years. We never much cared for its style; but being the organ of the Medical, Theological and Arts Departments it has probably been as well conducted as might be under the circumstances. The omission of—to put it mildly—irreverent jokes is an improvement. *Acta Victoriana* is neither better nor worse than in past years. This journal is most unfortunate in having its editorial staff continually changing. *McGill University Gazette* always was a credit to its editors, and is so still. *Montreal Presbyterian College Journal* still continues its publication as a thirty-two page monthly. Its best article so far has been Prof. Campbell's opening lecture on "The Phenomenal God," which, we think, the *Journal* did well to publish—*Queen's College Journal* notwithstanding. We are inclined to think that a re-arrangement of the *Journal's* matter would be an improvement. *Dalhousie Gazette* comes to us from Halifax, little changed. It is, so far as we know, the only college paper published in the Maritime Provinces, and is always creditable. From Winnipeg comes *Manitoba College Journal*, a twenty-eight page monthly, the only representative from the Far West. We trust it will meet with deserved success. Principal King's article on "Exegetical Study" was excellent; some would call it "sound," or "heavy." Then, from Hamilton Ladies' College we get the *Portfolio*, a distinctively Ladies' College journal, never heavy, always neat. There are some of the more familiar of our college exchanges. We give advice to none, because the circumstances of each are peculiar, and we believe the several editors know how to meet them better than we do. The MONTHLY has long since ceased to reply to the carping criticism which stigmatized it as "solid." We write for "solid" readers, to whom the froth that might suit other readers would be offensive. We would not insult our graduates and friends by sending out to them monthly simply the stale witticisms of the college halls and the immature compositions of juvenile writers.